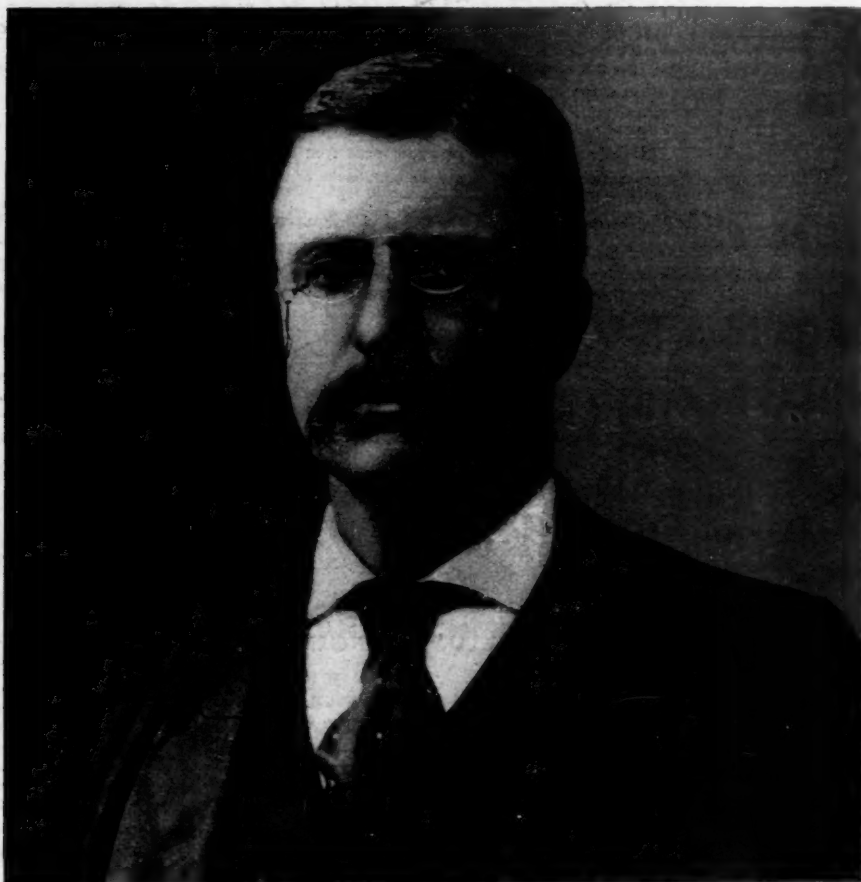


THE
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AND
CHRISTIAN WORLD

Volume LXXXVI 28 September 1901 Number 39



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and Christian World

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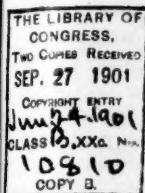
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Saturday
28 September 1901

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Volume LXXXVI
Number 39

Theodore Roosevelt, Citizen

By Curtis Guild, Jr.

Mr. Guild is a Boston newspaper publisher and a college friend of the President. He has been an active figure in Massachusetts politics for twenty years, but has never held office and never but once sought it. He declined in four years four positions tendered by President McKinley. He left the Massachusetts militia with the rank of brigadier-general, and served as the inspector general of the Seventh Army Corps through the campaign of 1898-9 in Florida, Georgia and Cuba with the rank of lieutenant colonel. During the political campaign of 1900 he accompanied President Roosevelt as a second speaker throughout his Western tour. Members of the Y. M. C. A. will remember him as the presiding officer at the army and navy night of the Boston Jubilee.

In succeeding to a position fraught with such heavy responsibility as that of President of the United States, especially under such sad and terrible circumstances, President Roosevelt was first obliged to face and destroy the false image of himself that had been set up by the same sensational newspapers and bitter partisans foremost in the misrepresentation of William McKinley.

He accomplished this almost in a day by an act perfectly consistent with his character and his life, but which has come as a surprise to those who have only known him hitherto through his enemies.

Twenty-four hours before the President had stated his policy, two of his friends, without consulting him, publicly stated in emphatic interviews that the President would permanently retain the able body of men gathered into the Cabinet by President McKinley. They also stated that the first act of President Roosevelt after his inauguration would be to announce his intention of carrying out absolutely the policy of his predecessor.

President Roosevelt is a man in vigorous health, with a sound, healthy liking for sound, healthy exercise. This fondness has been exaggerated by his enemies into a hardened brutality, as his astonishing industry and energy have been distorted into a sort of impulsive obstinacy.

The real President is quite as tender-hearted as the great man whose place he has taken. No man leads a cleaner and more temperate life, mentally as well as

physically. He does not even read sensational novels. Sound poetry and sound literature are dear to him in his moments of relaxation. Such wholesome, old-fashioned books as Plutarch's Lives and Scott's novels are his delight. Even in his earlier years I have never heard him tell an unclean story or seen him smile at an unclean jest. He is not one who proclaims his religion from the housetops, but the simple church of his fathers has always claimed him, though its communicants are few and drawn largely from those who live on the fruits of their own toil.

His enemies have attempted to make it appear that he has sought to ride into public life as a professional war hero. Nothing could be less true. Though a splendid horseman and devotedly fond of the saddle, he avoided as a candidate every possible display of that accomplishment, even when his refusal to ride in the parades arranged for him caused bitter disappointment among some of his Western friends. The statement that he wears or wore a Rough Rider hat in civil life or on the stump is another exaggeration. He habitually wears a soft black felt, as little suggesting the sombrero as the soft felt hats to which the King of England is addicted.

It is well, perhaps, to recall that the President has a record as civil administrator much more important and of much greater extent than his record as a soldier. As Civil Service Commissioner of the United States he was conspicuous for his zealous defense and enforcement of the law. It is largely due to his efforts that the law and the principle behind it have been extended.

In one of those temporary spasms of patriotism which occasionally strike the so-called "better class" of our citizens, Tammany was for a time put down in New York city. Theodore Roosevelt, as member of the Police Commission, accepted a position which no cautious politician and no weak man would have dared to touch. The criticism of him in that position was that he believed all men to be equal before the law and en-

forced even the less wise sections of the law exactly as he found it. The evasion of law is only too common in the United States, and the recognition that the best way to secure wise legislation is to enforce unwise legislation to the end that it may be repealed was the act not only of a sensible man but of a brave man.

His services in the volunteer army have made many forget the debt the country owes him as Assistant Secretary of the Navy. As a naval historian of no mean rank he was particularly fitted for this task, and the genial and just man who was his official chief at the head of that department is the last to deny the very effective share that was Mr. Roosevelt's in the work of furnishing ships, shot and shell, so that the navy, at least, went to war fully equipped with all supplies and ready to cope with any enemy.

As governor of New York he made it evident that, no matter what the pressure from political managers, corrupt officials would be discharged, and that equitable taxation, which recognized no favorites among men or corporations, would be enforced. He showed himself, however, no fanatic. He recognized that courtesy and common sense alike demanded that, whether he followed it or not, the advice of those elected to even higher place by the free vote of the citizens of his State was entitled at least to respectful attention. He accorded the attention. He acted for himself.

None of his fellow-citizens will deny him courage in action. Fewer perhaps understand his courage in self-restraint. No man is cooler or more self-contained in moments of high excitement. In the midst of howling mobs at Victor and Chicago the candidate for vice-president, conscious that a single word or blow even in self-defense would be misinterpreted, faced, with silent lips and unclenched hands, those who sought to do him even physical injury.

His first act as President has been one of quiet common sense. Few who know him well believe that the self-effacement which through these last sad days of trial has been so steadily practised by him

will be succeeded by any less modest or less dignified attitude in his coming career as the first citizen of the United States.

On his return to Washington last fall at the end of an exciting political cam-

paign, in the course of which he had addressed his fellow-citizens over five hundred times, it happened that I was present when one of the greatest statesmen in the United States said to him: "I cannot begin to compliment you too highly

for such a wonderful series of speeches. Your tongue has not even once betrayed you. No man ever again can question your discretion."

The words may be high praise, but they were the words of William McKinley.

Event and Comment

Sin in Its Awfulness "Isn't it beautiful, the way the whole world has felt its heart beat with ours? Yet I couldn't help pitying the poor wretch in court when I read about his arraignment, with the whole world at his throat. How frightful everything about a terrible wickedness becomes!" So writes in a private letter one of New England's noblest gentlewomen. The thought of her closing sentence is pregnant with suggestions. We have been living in a time when the sense of the sinfulness of sin has been weak. Certain schools of thought have emphasized its purely negative character, have fostered the sentiment that sin is a mere incident, something to be extenuated or overlooked, something that has in it the making of good. But the act of Leon Czolgosz has cleared away the mist, and the world sees sin in its native, terrible awfulness. Perhaps there was a time when this sinner was a compound of good and evil, but he sank lower and lower until every vestige of the divine in him seems to have disappeared. As we look at him, cowering in his fear, we recall Richard Baxter's famous words when he saw a criminal being taken to the gallows: "There goes Richard Baxter but by the grace of God." "And such were some of you," writes Paul to the Corinthians. Let no fancied security against evil-doing breed in us Pharisaical pride, but with pity for the wretch who slew our President may we join a deeper hatred of sin and a more determined warfare against it as we see it in ourselves and in the world about us.

The American Board's Financial Year

The American Board rounds out its financial year with a debt of \$102,341. This is an addition of over \$19,000 to the \$82,000 that rested upon the Board Sept. 1, 1900. The shrinkage comes largely from legacies, which amounted to \$30,250 less than last year. Had a large legacy, which is to be paid in the course of a few weeks, been available during the year, as was expected, the Board would have more than met its expenses. There has also been a falling off of \$10,118 in the receipts from the Woman's Board. On the other hand, during the last three years there has been an increase in direct gifts to the Board from churches, individuals, Sunday schools and Endeavor Societies, this increase amounting in 1899 to \$39,765, in 1900 to \$11,464 and in 1901 to \$8,780. This is a very bright omen for the future. It must be remembered, too, that the Board is doing a vast business and doing it economically and well. Its total expenditure for the year was \$717,081. Think of what this sum means when transmuted into schools and colleges and printing presses and personal service on the foreign field. Moreover,

within a year or two the Twentieth Century Fund has been established, whose cash receipts already amount to about \$79,000, and \$21,000 more are pledged. This fund is not included in the current receipts, as it is to be kept intact until the full amount desired, \$250,000, is secured. We must not overlook also the influence of the "forward movement" in arousing interest in the home land through the relating of individual churches to foreign missionaries. On the whole, the Board is in a stronger financial condition than a year ago, and its work was never in a more promising condition. It has changed for the better since Aug. 1, owing to generous responses from persons who had already given liberally to special appeals.

College Y. M. C. A. Strategy

Preliminary to the work of the academic year just opening, prominent under-graduate and graduate members of New England College Y. M. C. A., together with advisers and workers in the Middle States, have been in conference at Harvard during the past week, discussing ways and means of carrying on an aggressive Christian campaign in the New England colleges during the coming year; and at the same time by prayer and testimony the delegates have been gaining spiritual power for the work to be done. While most of those in conference have been Harvard men, and while that institution is likely to receive most of the profit from the conference, yet it has been so planned that the spiritual results will be far reaching. Contrasted with former days at Harvard, the conference is a significant event.

The Alabama Churches in the National Council

We are informed that the National Council is again to be asked to decide whether the white or Negro churches of Alabama constitute the state body. This question occupied the time of the last three councils to an extent altogether disproportionate to its importance, and in our opinion will not be allowed to do this in future. Every aspect of the case has been thoroughly considered and delegates on both sides have been patiently heard at much length. The Alabama Association, composed of twenty-two Negro churches, has claimed to be the state body, and the Alabama Convention, which includes eighty-eight churches, makes the same claim. The National Council has been repeatedly asked to pass judgment on these claims by deciding whether it will receive the delegates of the association or of the convention. The council has properly refused to adjudicate, and advised the

Alabama churches to settle the question for themselves by uniting on some plan in one body. As long ago as 1894 the convention invited the association to unite with it on the basis of "equal rights for all disciples of Christ of every race." The association accepted the invitation and referred the matter to its churches for ratification, but the union was defeated by a tie vote, nine of the Negro churches voting in the negative. The action of these nine churches thus annulled the action almost consummated of the remaining 100 churches in the state. The last council refused to recognize either of these two organizations as the state body, but advised the churches of Alabama "to unite in a single state body on the basis of representation of each church by pastor and delegate." This advice the churches of the convention claim to be impracticable for them, they themselves being organized on the basis of representation from their district conferences, and they claim justly the "liberty to organize a state body in accordance with the convenience and wishes of a majority of the churches in the state." Delegates from district conferences will no doubt be accredited by the National Council, but we do not expect that the council will recognize either organization as the state body to the exclusion of the other. Least of all is it likely that the council will admit a delegate from one-fifth of the churches as representing the Congregationalists of Alabama.

Porto Ricans at Carlisle, Pa.

Forty-two Porto Rican boys and girls have been received by Captain Pratt at the Indian Industrial School, of which he is the head. Last year four boys, brought by returning Pennsylvania volunteers, came to the school, and their letters home were soon followed by many requests from parents that others might be accepted. Dr. Brumbaugh, commissioner of education for Porto Rico, selected a number out of many candidates from different sections of the islands, and these were forwarded in small parties. Several were placed in American families and attended school with American children, but the applications have increased far beyond the accommodations that could be provided for them. Dr. Brumbaugh writes that his office is crowded daily with women begging him to send their children North to be educated. On one of the transports fourteen boys and girls were sent, escorted to the place of embarkation by 400 children of the public schools, marching under the American flag and cheering the Carlisle school and the American Government. This is one of the less noticed ways in which the influences of our civilization will work important changes in the char-

acter of the people of the island. These children in a few years will return to their homes speaking the English tongue, carrying with them American ideas and enterprise and cementing the relations which will ultimately make the islanders one people with us. Dr. Brumbaugh says: "The claims of these people upon one's sympathy and the strong pleas which they make for help touch one's heart." It is much to be desired that the number of these young visitors should be largely increased.

A Graded System for Sunday Schools

Some simple plan is much to be desired by which pupils may become promoted upon suitable qualifications from one grade to another in the Sunday school. Such a plan is provided in the Pilgrim Lesson Helps for the last quarter of this year which seems to us to meet the need. Supplemental studies are indicated in each lesson help, from the little picture cards up through the various grades, including the senior quarterly. Pupils passing examination on one grade are promoted to the next higher. The outlines are given in each quarterly, with the necessary helps indicated, which are available at small cost. They may easily be so used by teachers as to secure intelligent and orderly knowledge of the Bible and of fundamental Christian truth. Pastors and superintendents should examine these studies, and arrange to make promotion from one department to another conditional on successful examinations. This plan can be followed without disturbance of existing methods and would result in the classification of the scholars on the basis of their intelligent understanding of the main facts and doctrines of Christianity. We regard this plan as of much promise for the proper grading of the Sunday school and one which may be easily applied even in the smaller schools.

Public Morality versus Corporate Profit

The Southern Pacific ferry-boats between San Francisco and Oakland are furnished with bars which are run wide open day and night. Doubtless they are as remunerative to their lessees as destructive to general manhood. The new railway administration ordered them removed. The liquor forces replied by threatening to divert to the Santa Fé millions of dollars' worth of traffic. It is said that they have induced large shippers in other industries to re-enforce their threats. The immediate effect has been to postpone the closing of the bars, first for one month and now for a second month. Temperance people are representing to the railway managers the interest of the better class of the community. No grog-shops in the city can be so openly alluring to so many men, for more than 25,000 people use these boats every day. The cleansing of these thronged highways is at least as important as that of the busiest city streets. It is to be hoped that the Southern Pacific Company, under its new management, will have courage to decide in favor of safety and morality.

A Religious Awakening on Warships

Asiatic squadron of the British and American navies. When a little over a year ago our missionaries had to flee from China, some of them turned their attention to the men of the navy. They visited the boats, gave addresses, exhibited lantern pictures and preached the gospel in a simple, winning way. This was an altogether new experience to the sailors and marines, who had associated Shanghai and Hongkong with the awful temptations of seaport cities. A number of conversions were the result. On one British warship a band of twenty-nine "out and outers" was organized. The captain of an American man-of-war requested a Y. M. C. A. secretary to organize an association on board his ship. Indeed, the co-operation of high officials has been one of the gratifying features of the movement. Some of them have for the first time themselves confessed their spiritual needs and hopes. Indirectly, Miss Helen Gould's gift of a handsome building to the Brooklyn Y. M. C. A. branch has had its influence all through the American navy, prejudicing sailors in favor of the things which the association represents. If in Hongkong, one of the five greatest naval stations of the world, there could be a similar home for British and American sailors, it would be a center of large influence. The spiritual welfare of our sailors in the far East ought to be a matter of concern to us at home, and now that in such a signal manner the spirit of God is touching so many hearts, let there be earnest prayer that the work may be widespread and genuine that all the legitimate fruits of it be conserved.

The Day of Mourning

It is quite impossible, in words, to describe the pall that hung over the country on the day of the funeral at Canton, the day when, by request of the new President and the governors of the several states, the people abstained from toil, repaired to their places of worship, and dwelt on the mysterious providence of God and the brevity of life and power. A more than Sabbath calm fell upon cities like New York, Chicago and Boston. Stores and places that do much labor and make much money on a Sunday were not opened from dawn until twilight, and never a nickel passed into their tills. In New York and Chicago, by order of the officials of the great transportation lines, on water and land, for five minutes of the afternoon, at a time when the body was being consigned to the grave in Canton, not a wheel stirred or a paddle revolved, and cars and boats stood still in mute, motionless tribute, while engineers, firemen, trainmen, boatmen and passengers, with bared heads, either watched the flight of time in silence, or else sang "Nearer, my God, to thee." Never has anything like it been seen in this or any other country. No man, not compelled by the direst necessity of personal need or institutional stability, felt that his conscience justified him in making money on such a day. The churches were

crowded and had men in their seats whose faces seldom are seen inside church walls. The clergy were sober-minded and justly appreciative, and, with few exceptions, voiced the lessons of the hour in fitting language. Christians of every name worshiped side by side and the common woe made brethren of them all.

The Funeral at Washington

A majestic simplicity made the funeral at the Capitol notable. Men from Europe, used to the elaborate ceremonial of funerals of state there, and wedded to the rituals of the Roman Catholic, Lutheran and Anglican Churches, must have thought it strange to see so mighty a ruler so simply and democratically treated, and stranger still to see him buried with the simple order of service which Methodism provides. But such was the order of the day. Old-fashioned, time-honored Protestant hymns, extempore prayer, a eulogy by Bishop E. G. Andrews, the benediction—and all was over. The ending was in harmony with the life that had gone before. The faith of the man had been simple and based on experience—not doctrine or ritual—and the service at his bier was one of testimony and aspiration. Everything was in harmony with the man and the nation he served, and we are profoundly grateful that it was just as it was, if for no other reason than because it symbolized the sort of religion that hitherto has made America what she is and will preserve her in years to come. It would have been easy to have aped European and non-Protestant forms of meeting such a situation. The error was avoided, and by being natural we taught Europeans much.

The Service at Canton

The trip from Washington to Canton, O., with the body was like the trip from Buffalo to Washington in the completeness of the railroads, preparations to guard the safety of the dead and of the distinguished living passengers, and in the manifestations of popular sorrow, and interest in seeing the train, even if only from afar. Once Canton was reached the task of management of details passed into the hands of men who knew the dead man best and loved him most, and while the throng of strangers in the town was abnormal the happenings were those of the townspeople's choosing. Local clergymen, with the exception of Bishop Joyce, conducted the services, and Ohio militia guarded and policed the precious dust, and will for sometime to come. Already steps are being taken to raise funds for a national monument.

The Mourning Abroad

In Bombay, India, and in St. Petersburg, in San Juan, Porto Rico, and in Manila in the Philippines—wherever there were American or British citizens and churches, there English-speaking folk gathered at the time of the Canton burial service or at the noon hour, as local conditions made it seem best, and joined in worship and mourning. Never has the world seen

such a spectacle! Gathered with these English-speaking folk were not a few representatives of the peoples among whom they live, impelled by sympathy for the United States or by admiration of Mr. McKinley to participate in the services. Throughout the British empire memorial services were the rule, and not the exception. Never has the essential oneness of the English-speaking peoples been more clearly demonstrated—a fact that Europe must some day come to see, even if she does not now. Westminster Abbey and St. Paul's were thronged with Londoners, drawn to hear able eulogies of the dead President and to listen to the mournful strains of classic music rendered by full choirs. City Temple was crowded with those who wished to hear Dr. Parker. The American churches in Paris, Berlin and St. Petersburg were full of Americans, Englishmen and representative men of those communities. Stock exchanges in Great Britain were closed—a tribute of the business world to the dead Executive. Residents of space, who may, perchance, be watching us always, although invisible to our eyes, saw the denizens of the earth in a new mood on the 19th, and must have marveled at the subsidence of the din which goes up daily from mother earth.

Society and the Assassin

Evidence that Czolgosz was one of a band of conspirators may be in the hands of the prosecuting attorney; but it has not been publicly announced that it exists, although it is well known that every resource at the command of Federal and state authorities is being used to get at the exact status of the anarchistic movement in this country and its connection with European centers of agitation. The assassin is playing the rôle of stolidity and stupidity; he refused to plead to the indictment of the court, and is unresponsive to the solicitations of the court officials. He has been assigned as counsel two of the ablest lawyers in western New York, and he will have the fair trial that Anglo-Saxon ideals demand. Explicit orders against his exploitation by sensational journalism have been given, and the management of the trial promises to be far more creditable to us as a people than the trial of Guiteau was. Sentimentality and morbidity will be relegated to the rear, and justice will be dealt out with sternness and dignity befitting so awful a case of depravity. Examination of the bullets reveals no poison. Examination of the assassin by eminent alienists shows that he is sane. The charge will be murder in the first degree, and the plea of insanity in defense probably will not be raised.

President Roosevelt's Policy and Advisers

By inviting all the members of Mr. McKinley's cabinet to accept similar positions in his cabinet, and by announcing that he would abide by the policies laid down by Mr. McKinley, President Roosevelt at once put underpinning under our business structure, and immensely strengthened his hold on the conservative classes of the community, of all parties and all sections of the country. None are so foolish as to think

that because of this pledge and this action Mr. Roosevelt has ceased to be his own master, or that his pronounced individuality will not assert itself. But he has made it clear that his views and Mr. McKinley's views on the great issues now before the country were and are so essentially alike, and his confidence in the men who have advised Mr. McKinley is so absolute, that the people of the United States who voted for Mr. McKinley last fall may feel confident that the policies which they then voted for will be carried out as soon as may be, while statesmen abroad and men at home and abroad engaged in high, international finance may rest assured that they can proceed with their negotiations concerning great undertakings without fear of disturbance or impairment of confidence.

A Sensible Procedure

At no earlier stage of American history could so unprecedented an act of a President have been anticipated reasonably. But it is a striking display, characteristic of the epoch of good feeling on which we have entered, and it is ominous, we trust, of an era of stability in our national affairs which will prove permanent. When, as a matter of fact, men of affairs North and South differ as little as they do today on the national policies, it does seem absurd that great administrators like Mr. Gage of the Treasury Department or Wilson of the Agricultural Department, who know all the intricacies of their tasks, should be ousted simply because another man has been made President. The futility of instability of tenure in the lower ranges of governmental activity has already become apparent to our most thoughtful citizens. Ere long a similar attitude toward the places of greatest responsibility will obtain.

It is needless for us to add that we greatly rejoice that Mr. Hay has consented to remain as Secretary of State. Possibly he may withdraw as soon as recent negotiations with Great Britain relative to the Isthmian Canal are ratified by the Senate. To carry that piece of statecraft through will be triumph enough to make his name immortal had he done nothing else. But if health and strength continue we hope that he will remain where he is for a long time.

The Army Canteen

Gen. Aaron S. Daggett, a retired brigadier general of the United States Army with a fine record of forty years' service behind him, has written a letter on the canteen issue which justly is receiving considerable attention in the press of the country. No more forcible statement of the views of those who oppose the army canteen can well be imagined. In the opinion of General Daggett the issue resolves itself thus: "Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?" It is certain that with the reassembling of Congress and the collation and editing of the reports from army post commanders which Secretary of War Root has called for, there is to be a lively renewal of discussion in and out of Congress on this vexed matter. With European com-

manders of armies putting themselves so unequivocally on record as favoring total abstinence, and with the great American captains of industry issuing orders to their thousands of subordinates that total abstinence is required, the burden of proof in defense of the canteen would seem to rest on the army and not on the public which objects to its perpetuation.

The King Alfred Mil- lenary Celebration

The exercises at Winchester, Eng., of the national commemoration of the 1,000th anniversary of the death of King Alfred the Great last week were made notable by addresses by Lord Rosebery and Mr. Frederick Harrison, by readings from Tennyson's Becket by Sir Henry Irving, by the unveiling of Hamo Thornycroft's colossal statue of King Alfred—which we shall reproduce in our next number—and by many social functions of an academic and civic sort, at which eminent American guests, Mr. Edwin D. Mead, Mr. Charles Francis Adams, Col. T. W. Higginson and others were honored with exceptional privileges and duties, the occasion as a whole being made the opportunity for a glorification not only of King Alfred, but of the Anglo-Saxon race.

The Czar of Russia and President of France Meet

Accepting every- thing that has been said and done at its face value, the coming together of the czar of Russia and the president of the republic on French soil—but not in Paris—during the past week would seem to have made for the peace of the world. President Loubet says that the dual alliance is pledged "to settlements inspired by justice and humanity"—in fact, won over in advance to such settlements. The czar in turn describes the union as one "animated by the most pacific intentions," and one making for the "appeasement of the whole of humanity." We see no reason to doubt the sincerity of these declarations. The fact that Powers formerly antagonistic are now so fraternal may at first create suspicion; but it is to be doubted whether the hatred of the Russian for the Frenchman, or *vice versa*, was ever as deep rooted as was the antipathy of the American for the Briton from the war of the Revolution on until long after the Civil War. And yet today the informal alliance of Great Britain and the United States is one of the great facts of contemporary history.

Armenian Massacres

Reports from the vicinity of Mush and Erzurum indicate that the Turk is at work slaughtering the Armenians again, and that he is trying to keep the outer world in ignorance of his deviltry. Rev. R. M. Cole of the American Board mission at Bitlis is reported as having secured through the United States Minister authority from the Turkish officials in Constantinople to proceed into the district where the warfare is going on. But latest advices from Constantinople to the Board rooms in Boston do not indicate that his authority to proceed unmolested has been effectual with the subordinate officials of the district, who have no especial desire to have an honest, fearless in-

vestigator like himself go into the territory. Latest dispatches to the *London Times* tell of bloodshed, fire and pillage in Mush and of a critical condition in Sassoun.

The Nation's Call to Higher Life

Never before has the American people received so impressive a summons to unselfish, consecrated living as it has through the death of its President. And never has it responded to such a summons so reverently and heartily. Mr. McKinley has been universally extolled as a husband, a statesman, a typical American, but, above all, in his life and his death he stood before the people as a Christian. Nor has he thus appeared only or chiefly because of his noble words as he faced death, and because of his whispered utterance of the "Nearer, my God, to thee," which during the last few days has been sung in places unused to the worship of God and by millions who seldom care for religious hymns. It is because he has lived before all men, and in recent years in the most conspicuous place in the nation, as a son of God without reproach.

Mr. McKinley showed through his life the truth and the nobility of the religion he professed. In sincerity, without ostentation, in fidelity to God and to men, by his deeds and words, he made plain and attractive the life which Christ called all men to live as his disciples. It was this which gave him his strongest hold on the affections of the people. It is this which has most touched the heart of the nation now that he has died in its behalf. Men are unusually open to persuasion to live the higher life as they think of the dead President and wish to honor him. The secular press vies with the religious press in its call to imitate his example. The nation is ready to step upon a higher plane.

The *Springfield Republican*, referring to the friendship between Mr. McKinley and Governor Halle of this state, says: "They were at one with the mass of godly American citizenship in holding a common hope and cherishing a common salvation," that "they tried to be good, to live right, to serve and be kindly and faithful." It quotes a prominent man who knew them both as saying, "I am moved to try and do things about right when I think of President McKinley and Governor Halle."

This expresses the ambition which all good citizens ought especially to cultivate and encourage while the people are in tender and reverent mood in the shadow of a common bereavement. We ought to strive with stronger faith for a nobler nation. We ought to work more unitedly to overcome municipal corruption and to put good men into places of power. We ought to make prominent the most worthy aims of political parties and discuss their differences with courtesy in a common spirit of patriotism. We ought to lay aside unnecessary causes of division among Christians, and work in harmony to lift men to nobler dignity as children of God. We ought to pray for, labor for and expect such a revival of religion as will make for purity of life, for unity of service, for peace and concord

among the nations, for the spirit of Christianity throughout the world.

Shall these things be done? The call to this higher life comes to each one of us. The illustrious example on which our eyes have been fixed does not stand alone. Many men and women in this land are striving to live as nobly as the dead President. We must pray in our closets and in our assemblies for steadfast vision of the higher life, "lest we forget." We must each take up our tasks as citizens, as Christians, in the spirit of him whom in these days of sorrow all the world loves and honors.

In Defense of Men of Culture

Senator George F. Hoar, in a message to Christian Endeavorers in 1898, said that "the bane, the danger, the pollution of our public life is not party spirit, not corruption, not the reckless desire for empire, not selfishness, or the disregard of justice in the conduct of affairs. These are the old foes. We know them. Our fathers knew them. We have vanquished them again and again. But want of faith in God and man, hopelessness and despair, hatred and uncharitableness—it is in these disguises that Satan presents himself to the educated youth of our time; it is these which take from the forces of the republic men who ought to do her noblest service."

The same publicist and servant of the people, in his memorial address on Mr. McKinley in Worcester, Mass., last week, expressed the hope that the awful tragedy through which the nation has just passed would teach the citizens of the nation "to moderate the bitterness of political strife, and to avoid the savage attacks on the motive and character of men who are charged by the people with public responsibility in high places." "This fault," he said, "while I think it is already disappearing from ordinary political and sectional controversy, seems to linger still among our scholars and men of letters."

In these utterances Senator Hoar has touched on a phase of our public life which needs to be carefully and considerately discussed. Evidence has been forthcoming during the years that have intervened since the war with Spain began that some of the men in the country with the least faith in their fellow-countrymen, and least acquiescent in the verdict of the majority expressing itself in constitutional ways, have been men eminent in the educational world, some of them prominent professors in our colleges, or, if not that, then men whose standing in the community is due in part to their supposed finer "culture."

Our somewhat careful noting of the attitude of college presidents and college professors throughout the country toward the war with Spain and its consequences, so far as they have put themselves on record, leads us to believe that any indictment of college administrators and college teachers as a class for lack of sympathy with the national course, or for disbelief in the purity of intention and ability of Mr. McKinley, would be grossly unfair. For every utterance of the sort from men of this class, taking the country by and large, we can show ten expressing the contrary opinion.

But that men of the study, living in an academic environment, easily fall into the sort of sin which Senator Hoar deprecates must be apparent to one who thinks at all on the problem. Views of life drawn from books, not men, cannot be true or just. Hence everything about a modern college or university president's or professor's life which brings him in touch with men, which lessens the distance between "town and gown," which brings him where, as lecturer before popular assemblies, he must incidentally meet men not college bred, which puts him in touch with business men and artisans, is to be welcomed as sure to produce a broader-visioned truer-feeling, more human type of executive or teacher than, for instance, one finds Gladstone describing as existing at Oxford in his day.

Some of us have been wont at times to deplore the change in type of college president and his alteration—so largely—from a man of more or less scholarship to a man with administrative skill. But the change of type may prove beneficial in ways we had not conceived of, if in times of upheaval and surging of the national mind and heart the heads of our academic institutions, by reason of their knowledge of men, prove to be representative of the common sentiment and will and not *doctrinaires*, pledged irreversibly to a policy which, however ideal, is impossible at the time.

Men who bear the burdens of a modern college or university, who know how impossible it is always to foresee the effects of action, or to act always so that the purity of motive will be apparent to all beholders, will not be found among the critics of public men burdened with far greater responsibilities and made of the same clay as themselves. Nor will professors of history be found among the censorious. In due time, of course, they become censors of the most valuable sort. But while history is being made it ill becomes a historian to be a partisan.

Our opinion is that it is unfair to generalize as to the patriotism or power to discriminate of the educators and *literati* of the country on data no more inclusive than the editorials of the *New York Nation* and the opinions of a few prominent professors in some of our older universities. Culture, defined properly, includes faith in fellowman, and knowledge born of experience in many other environments than the scholar's study or the college classroom. Culture of this sort is the ideal of the average American author and educator, and we do not believe that they are less just in their estimates of public men than the politicians.

The Children in the Temple

The Jews regarded the children praising Jesus in the temple as a nuisance. But it seems to have been only when the children broke forth in unbidden hosannas that the chief priests and scribes gave them any attention. So far as we can judge from the records of our National Council, for a long period the leaders of Congregational churches regarded children in much the same way. The proceedings of the great assembly in Boston in 1865 were reported *verbatim*, and almost every subject which concerns Congrega-

tionalism received attention. But the representatives of all the churches, meeting for the second time within more than 200 years, expressed their interest in the children only in a single sentence at the closing session as one of several "miscellaneous matters."

The records of the council of 1871 give no evidence that the churches took cognizance of children. In the meeting of 1874 there was no hint of training Sunday school teachers or of any organized work for the young except that the Publishing Society was commended as an agency for Sunday school literature.

Rev. Henry Clay Trumbull read a paper before the council of 1877 on Sunday school work. His estimate of the temper of his audience is indicated by the apology with which he began: "I am not here as a Sunday school man, but as a church man." While he urged greater attention to the instruction of the young, he hastened to guard himself against prejudice by saying: "Do not misunderstand me. Every great reform has been brought about by preaching. Inspiration to achievement and progress have come not by the schools but by the pulpit." But he affirmed "that the Sunday school has not been commonly recognized as a formal department of the church, doing a work specifically commanded by God, is as undeniable as that it ought to be thus accepted." Yet he showed that progress was being made. Some Sunday schools had been formally adopted as integral parts of churches. Teachers' meetings and normal classes for training teachers were held here and there. The council expressed its opinion that the Sunday school is not independent of the church, emphasized the importance of training teachers and scholars in the general principles of religion and in the doctrines and polity of Congregationalists, and commended to the churches the "increasingly successful" Sunday school work of the Home Missionary Society.

The council of 1880, in view of the patent fact which the preceding council had overlooked, that the Sunday school work of the Home Missionary Society was not "increasingly successful," advised that society to confer with the Congregational Publishing Society, with a view to securing unity and harmony in prosecuting that work. The education of children in Utah was earnestly urged and the New West Commission commenced for that purpose.

The reports of the council of 1883 reveal a new and warmer atmosphere in the churches so far as giving a place to the young is concerned. Dr. George B. Spalding read a paper on the Relation of Children to the Church, in which the office of Christ as a teacher was emphasized and the position of his followers as learners. He rebuked "the false idea of the Christian life," which practically excluded child Christianity. A report of the Congregational Sunday School and Publishing Society shows that a Congregational organization had begun to labor to plant Sunday schools, train teachers, to arouse interest and direct efforts of the churches for the young. Resolutions were adopted calling on ministers and churches to make it more positively their settled aim to draw the children within the fold of the church, and train them

from their earliest years in the love and service of the Redeemer. A committee was appointed "to secure more vigorous prosecution and accurate knowledge of Sunday school work."

That committee reported to the council of 1886 that "the Sunday school work of our denomination can almost take to itself the motto on one side of the United States seal, '*Novus ordo seculorum*,' written under an unfinished pyramid." The committee reviewed the work of the past three years, showing the organized plans and efforts of state and local conferences, the activity of state Sunday school superintendents, the large increase in the numbers and membership of schools, the growth of the new "home department," the widening development of the normal work for training teachers, the marked advance in lesson helps and other Sunday school literature of the denomination, and declared that the Sunday School and Publishing Society had "entered upon a new era, like a great tree under the inspiring influences of spring." The council adopted resolutions providing for uniform Sunday school statistics, committees on Sunday school work in every state and local body, the extension of normal classes and home schools, increased support of the Sunday School and Publishing Society and the annual observance of Children's Day on the second Sunday in June. The council also, for the first time, recognized the Christian Endeavor Society, and commended it as a method of Christian nurture.

In 1889 one entire session of the council was given to the subject, The Church and the Young. Two papers were read on different phases of the topic, which was vigorously discussed on the floor of the house. More resolutions were passed similar in tenor to former ones, following the report of the Sunday School and Publishing Society. The council committee sketched the progress of the Sunday school and the general interest in it, and rejoiced that "our denomination is taking a front position in this work."

In 1892 the council for the first time directed that the Year-Book should give statistics of Sunday schools not connected with local churches, thus adding to the enrollment about 70,000 who are as really under the care of Congregational churches as those who had before been acknowledged as within the purview of the denomination.

The report of the Sunday School and Publishing Society that year, as in succeeding councils, showed as systematic and thorough prosecution of Sunday school work as the funds contributed by the churches would allow. Efficient superintendents and missionaries in many states have kept this department before the churches and have wisely planted new schools while they have fostered older ones.

The National Council, however, for the last decade has not expressed any interest in or taken any action for the improvement of Sunday schools, or recognized the work of the Christian Endeavor Society or any other form of effort for the Christian culture of the young apart from the missionary work of the Sunday School and Publishing Society. The council has pretty faithfully maintained standing committees on gambling, temperance,

prison reform, divorce, secret societies, etc., and has periodically reiterated on these subjects harmless resolutions on which Christians generally have been agreed from time immemorial. Without disturbing these venerable mileposts along the march of Congregationalism, which successive councils dig about and dress up as though they were living trees, would it not be an evidence of real progress to appoint again a committee to study the present spirit and method of Sunday school and Christian Endeavor and other work for the young and report to the council of 1904 what is being done in these lines and in what ways our denomination can best cultivate its most promising field for the largest harvest?

Light in Dark Places

The dark places of national life may be when anarchy rears its head, or when personal ambition supplants zeal for public good, or when in self-defense the nation has to pour forth its treasure of life and blood, or when in order to preserve its relative rank among the nations of the earth a nation first has to confess comparative sloth and ignorance and then set about giving lavishly for popular education and training of the masses for the newer form of warfare on which the world is entering—the strife of organized industry and commerce.

The dark places of individual life are when, through one's own sin or the sins of ancestors, one realizes that life ever is to be a burden, or when one hitherto thoughtless about destiny and duty awakes to the commands of law and their unrepealable quality, or when one sees the accumulations of a life of thrift swept away by the covetousness and selfishness of others, or when one faces the mysteries and paradoxes of life and attempts to fathom their deepest depths.

To make a place dark light must be excluded. To make it light knowledge must flood it, and just in proportion as knowledge displaces ignorance accord between the creature and the Creator, the finite and the Infinite, comes. That all knowledge can or will come to men in this stage of their existence is not promised, but, lest men should become disheartened at the gradualness of the growth in knowledge, God revealed himself in one who was not only the Way and the Truth, but also the Light, faith in whom as a revelation of God's heart and will has kept nations and individuals serene in darkest hours of gloom.

And this faith is not the irrational act it often has been thought to be. A derrick reaching out for a massive stone which it is to lift cannot even support its own weight unless it is anchored, and that securely. And the soul, similarly, must have the certitude born of experience, howsoever meager, before it can go on to more experience. Providence seen in small things prepares for hopes for the large things. The law of divine conduct, seen in humbler activities, prepares for recognition of it in highest realms. The most daring speculations of the astronomer rest on the accumulated evidence of the unknown watchers of the sky night after night. Data must precede inference, and even intuition.

The soul in its flight Godward must have a point of departure.

Sometimes the light on our path comes in a diffused form gently irradiating all the way. Sometimes it comes in a piercing ray, lighting up only the next step. We always crave the former; God's mercy frequently gives us the latter.

Our System of State Broad-sides

The *Congregationalist* has always paid large attention to the life and work of the Congregational churches of the country. It was the first paper to organize a staff of correspondents, and it always has been in the lead in its system of gathering and presenting news. As time has gone on, it has not adhered to old-fashioned ways, but has sought constantly to improve and enrich this side of the paper's life. The striking development of the last two years has been the inauguration of state broadsides in charge of competent and representative men, who work under the direction of, and in hearty co-operation with, the editorial force at Boston. These broadsides were at first confined chiefly to the New England states, but, in view of the satisfaction afforded by them to the people for whom they were particularly designed, a plan has been devised whereby all the larger states in the country, East and West, will be furnished from time to time with comprehensive and readable surveys of current events prepared by men within their own borders. Thus each state, in proportion to its size and importance Congregationally, will come in for a fair share of attention.

Already we have begun to carry out these larger plans. For instance, in our issue of Sept. 7 a page was devoted to New York and another to Minnesota, and a glimpse of Wisconsin's work appeared the 14th. Last week Missouri was thus served, and this week it is the turn of California. Every week hereafter we shall present one or more such broadsides from states west of Pennsylvania along with a page from a New England or Middle state.

It is believed that this plan will prove especially acceptable to our growing Western constituency. It recognizes each state as an integral part of the Congregational fellowship, promotes a sense of unity among scattered churches and keeps brethren in other states informed, through broad, readable summaries, of what is going on.

We append the list of consulting editors in the different states. They will be recognized as representative men as well as competent observers and chroniclers of current events:

NEW YORK	IOWA
Rev. E. N. Packard, D. D.	Rev. T. O. Douglass, Jr.
Rev. N. McGee Waters, D. D.	Rev. E. M. Vittum, D. D.
NEW JERSEY	MISSOURI
Rev. J. Owen Jones	Rev. C. H. Patton, D. D.
PENNSYLVANIA	Rev. J. P. O'Brien
Rev. C. H. Richards, D. D.	Rev. H. P. Douglass
Rev. C. A. Jones	NEBRASKA
OHIO	Rev. Harmon Bross, D. D.
Rev. J. G. Fraser, D. D.	Rev. H. C. Herring, D. D.
Rev. A. M. Hyde	Rev. M. A. Bullock
Rev. D. M. Pratt, D. D.	KANSAS
INDIANA	Rev. L. P. Broad
Rev. H. C. Meserve	Rev. W. L. Sutherland
ILLINOIS	Rev. David Baines Griffiths
Rev. E. F. Williams, D. D.	COLORADO
MICHIGAN	Rev. D. N. Beach, D. D.
Rev. D. F. Bradley, D. D.	NORTH DAKOTA
Rev. Nehemiah Boynton, D. D.	Pres. J. H. Morley
Rev. J. P. Sanderson	Rev. G. J. Powell
Rev. R. W. McLaughlin	SOUTH DAKOTA
WISCONSIN	Rev. W. B. Hubbard
Rev. J. H. Chandler	Rev. B. G. Mattson
Rev. S. T. Kidder, D. D.	CALIFORNIA
Rev. Judson Titworth	Prof. C. S. Nash, D. D.
Rev. F. N. Dexter	Rev. Wm. H. Day
MINNESOTA	OREGON
Rev. R. P. Herrick	Rev. A. W. Ackerman, D. D.
Rev. J. F. Taintor	Rev. C. F. Clapp
Rev. W. H. Medlar	WASHINGTON
Rev. Alex. Milne	Rev. E. L. Smith
	Rev. Austin Rice

Rally Sunday, Sept. 29, is hard upon us, and we trust will receive generous recognition in our Sunday schools, which it will repay with

an increased sense of fellowship and co-operation and an impulse to renewed activity. The exceptionally ingenious and effective program issued by Washington Street Sunday school, Toledo, is a pleasant reminder of the day.

In Brief

The President of the United States thought it worth his while to go to church last Sunday. Would that the average citizen were similarly minded!

Mrs. D. L. Moody and her younger son, Paul, just graduated from Yale, have gone to Edinburgh for the winter, where the latter will pursue further study.

Professor Massie of Mansfield College, Oxford University, and Rev. J. Morgan Gibbon are to be delegates from the English Congregational divinity schools to the Yale bicentennial exercises.

The New York *Evening Post* is quite right when it says that the less intelligent and less sensitive classes of the community may be induced to cease buying the "yellow journals" if the reputable men of the country will cease writing for them.

The careful study of the methods of raising money for our denominational benevolences by the men whose names are appended to the result given on page 473 is of much practical value to all our churches. Its suggestions, no doubt, will be widely used.

We are much obliged for the many sermons, addresses and communications relating to Mr. McKinley that have swollen our mailbag the last fortnight, but, kind friends, there are some limits both to our space and to the appetite of our readers, excellent though all this material at hand is.

"I wish you could have been in New York yesterday to see the metropolis of the New World standing still. It was, I think, the sublimest spectacle the men now living will ever see." In such terms as this citizens of New York are writing to their friends about last Thursday's unparalleled demonstration of love and sorrow.

The Congregational Library in the Congregational House, Boston, has just received for adornment of its reading-room walls a fine portrait of Prof. Austin Phelps, whose career as professor at Andover Theological Seminary and as an author made him so well-known to the men of his generation. It is the gift of Mrs. Phelps.

American delegates to the Methodist Ecumenical Conference report inadequate machinery for registration and handling the delegates. It takes the United States to teach the world how to manage an ecclesiastical gathering of large size. And this foreign delegates to such gatherings as the recent International Y. M. C. A. conference, or our own International Council in 1899, frankly testify.

James Chalmers died at the hands of the savages of New Guinea. His admirers plan to raise a special fund with which to support his successor for at least five years. Thus do Christian believers answer the murderous attack of the savages. Violence, thy name is futility. Christianity survives all assault, in fact, thrives upon it, exhibits its greatest glory when most abused and least favored.

Cardinal Gibbons says that the handshaking receptions given by the President of the United States should be held, and Felix Adler and J. F. Rhodes, the historian, say that they should cease to be. President Roosevelt, meanwhile, runs about Washington as freely as when he was Vice-President; he greets his old friends with his old warmth of friendli-

ness, and is the despair of the secret service detectives who have been set to guard him.

We learn with the deepest regret that Dr. W. C. Gray, the veteran and brilliant editor of *The Interior*, is seriously ill at his home in Oak Park, Ill. He has been in poor health for more than two months, but it was hoped until within a few days that he would speedily rally. He is by no means beyond hope, but his illness is sufficiently serious to cause his friends uneasiness. They pray for his recovery and assure him of their sympathy with him in his weakness and sufferings.

Another effort is to be made in the Convention of the Protestant Episcopal Church, about to begin in San Francisco, to change its name to the American Catholic Church. If the effort is successful, there will be Roman Catholic, Catholic Apostolic and Reformed Catholic names to stand beside this new one. Besides, the prefix American may prove an awkward limitation if the church should develop an aggressive spirit for foreign missions. There is really no one word unappropriated in our language which any one sect can use to indicate that its leaders claim the religious monopoly of the universe.

It is a blessed coincidence. A mourning nation from ocean to ocean has been reading and repeating and singing, "Nearer, my God, to thee." Only just the week before Sunday schools the world over were studying the Old Testament story on which the hymn was based. To how many thousands must have come, like a revelation, the meaning of the lines:

Darkness be over me,
My rest a stone.
Then with my waking thoughts
Bethel I'll raise.

On another page Mr. Byington gives an interesting account of the origin of this historic hymn.

Arrangements for the entertainment of the National Council, in Portland, Maine, next month, are being rapidly consummated by the local committee. Its members are endeavoring to have all assignments booked by Oct. 1, and to that end they are corresponding with all the delegates whose credentials have been forwarded to them. Alternates, or others, wishing to attend the council, can secure hotel or boarding house accommodations at rates from one dollar to four dollars per day through the chairman of the entertainment committee, Mr. E. T. Garland, Association Building, Portland, Maine. An important preliminary meeting will be that of the Association of State Secretaries, which will meet in the State Street Church at 9 A. M., Saturday, Oct. 12.

Recent letters from members of the deputation to India breathe a delight in their work and show that they are not roughing it all the time. Mr. Whittemore writes from Kodikanal: "We have struck another paradise here, 7,000 feet above sea level, flowers to walk on, the daisies grow on trees, rhododendrons, not bushes but trees forty feet high, Easter lilies wild in the fields the year around, roses, violets and all our garden and hot-house flowers, only different, because of their luxuriant size and growth." From the same place Dr. Barton's word is as follows: "We are trying to do thorough work here. We average nearly 100 miles a week by ox-cart and bandy, meeting sometimes as many as five congregations of Christians a day. A missionary is always with us, and our trip is a continual lecture upon what we see and hear. Thus we are putting in our time in the outside districts. As we pass on from the field of one missionary to that of another, we are continually gaining new information and getting new light. We start for the Marathi Mission Sept. 6."

The Possibilities of the National Council

By Rev. Amory H. Bradford, D. D.

That the National Council of Congregational Churches has never fully realized the hopes of those who were instrumental in its organization is a statement that probably few would be inclined to question. It has never yet had the unequalled support of all our able denominational leaders. It is well known that men like Drs. Richard S. Storrs, A. J. F. Behrends and, older and most eminent as a leader, Leonard Bacon seriously questioned whether there was any place in our polity for such a body. I well remember hearing Leonard Bacon predict that the council sooner or later would depart from its true function and begin to meddle with matters which belonged to the local church to adjust. If he had lived longer he would, whether wisely or not, have declared that his prediction had been fulfilled.

Without attempting to analyze the causes for the partial failure of our council to realize all that some have expected of it, I desire to offer a few suggestions concerning its possibilities, which seem to me to be especially appropriate in view of the approaching meeting at Portland.

Our National Council should, more distinctly than in the past, express to the churches and to the world the attitude of Congregationalists on the great subjects concerning which the Christian Church should have and should utter opinions. These subjects are both practical and speculative. It is the function of no organization to declare what we should believe, but it would be an immense blessing if somebody could, in its papers and discussions, state the consensus of opinion and practice in a way that would be recognized as trustworthy and, in a sense, consistent with liberty, authoritative.

In the past the proceedings of our councils have commanded comparatively little attention in the churches, and less from the general public. The council has not been widely recognized as the voice of the churches. To make it so requires absolute confidence in the ability of truth to take care of itself, and fearlessness and thoroughness in dealing with all questions. What made the International Council in Boston one of the greatest religious gatherings ever held in our country was the fact that it dealt with the great questions of thought and life, and that the discussion of them, in the main, was led by experts who were chosen because of their ability and character, and not because of the schools which they represented.

I believe it to be possible for our National Council, more truly than it yet has been, to become the exponent of the attitude of Congregationalists on all the practical and speculative questions. I am expecting much from the address from the chair at the next Portland meeting by the retiring moderator, Dr. F. A. Noble, and I believe it will give us a new idea of one of the hitherto unrealized possibilities of our council.

This leads to a second suggestion. Why should our moderator be simply the chairman of a few meetings, and in no true sense the representative of the churches to themselves and to the world during

the period of his service? Why should not the moderator of our council occupy a position akin to that of the chairman of the Union of England and Wales? What magnificent service men like Drs. Dale, Parker, Berry, Mackennal and others rendered the common cause while they were chairmen in England! It would be, in my opinion, a real help to our work and an inspiration to our churches if the moderator of the council were, for the time, regarded not simply as presiding officer of a few meetings, but, in a true sense, as the leader of our Congregationalism, and, consequently, were expected to prepare himself to speak the representative word as occasions might arise. This, of course, would be a serious and onerous responsibility, but the church whose pastor should be chosen for this distinguished duty would probably gladly, for the time, make lighter his duties in his home field.

Another possibility of our National Council is to help toward the realization of a wider co-operation in all the benevolent and missionary activities of our churches. We are trying to do this now in what seems to me an unnatural and uncongregational way. We discuss the workings of our benevolent societies in our council and give any amount of advice, which sometimes is wise and sometimes is otherwise. We pass resolutions which often are not heard of again.

We need to make all our Congregational missionary societies more democratic than they now are, and I suggest the following plan. Let the meetings of the council be made annual instead of triennial. If the benevolent societies adopt the suggestion of a single meeting, let the National Council hold its meeting immediately before the meeting of the missionary societies. The council will thus take to the place of the missionary gathering two or three hundred of the representatives of the churches, most, if not all, of whom will remain to the latter meeting, and many of whom will be elected definitely to represent the churches of which they are members at the missionary gatherings as well as at the council.

The members of the council, as such, will have no voice in the meetings of the societies, but, as a matter of fact, most will be members of the societies, or chosen to represent churches entitled to representation.

Thus, without any change in machinery, the missionary meeting will have the advantage of the momentum started by the council and of the presence of representatives of the churches from all parts of the land. If it be objected that such a meeting would be unwieldy, my reply is that meetings very similar are already held by other bodies, that a week would be long enough for both meetings, and that the arrangement of a program would be simply a matter of adjustment. If two missionary gatherings instead of one are held, then the council might order that its meetings should be held one year with one and with another the next.

These three suggestions I venture to make concerning the possibilities of our

National Council. They are made in ignorance of the program for the Portland meeting, for I am writing in France, and have not seen that program. They are not made in a spirit of criticism, for I am a firm believer in the usefulness of the National Council, in the work which it has done, and in the still greater work which it may do in the future. If I might add a word of exhortation it would be this. Let us all who are delegates go to Portland in October with a firm determination to make the approaching meeting the most spiritual, the most brotherly, the most hopeful and the most truly representative meeting which the council has ever held.

Where Sunday Schools Flourish

Lawrence County, Mo., is in the extreme southwestern corner of the state—a region not supposed to be specially favorable to Sunday schools. Here, nevertheless, was organized fifty-five years ago "the first Sunday school west of St. Louis and south of the Missouri." Thirty-one years ago a few workers gathered and organized a county association. This association meets annually to discuss important topics relating to the work and to generate enthusiasm. But it does more. It lays its hand, for wise and generous helpfulness, on every township, every school district and almost every individual in the whole county. There are a few small towns, but the people are mainly farmers. One hundred schools are maintained, with a total attendance of nearly 10,000.

The home department is made an effective agency. The association supervises it, and scores of workers are engaged in the endeavor to connect every home, and every individual in the home, with the Sunday school. The success attained may be indicated by these facts: nearly 1,500 are now in the home department; one school reports thirty-seven homes in the district, thirty-two connected with the school and twenty having every member of the family connected; three church schools report every member of every family connected with the school; every home in five townships (there are thirteen in the county) is connected with the Sunday school. This is due to the work of the home department.

Much attention is devoted to primary work, and earnest efforts are employed to show primary teachers how to make the most of their opportunities. Helpful primary unions are maintained in several of the towns.

Much enthusiasm has been generated by a fine map, which by means of suggestive symbols is made to show the exact status of the Sunday school work in every township and every home in the county. This map awakened much interest at the recent World's Sunday School Convention in London.

That Sunday schools flourish in Lawrence County is sufficiently proved by the foregoing facts. Already fifty-two school districts out of 102 have every home connected with the Sunday school, and 390 homes have every member of the family so connected. The present ideal is to connect every member of every family in the county with the Sunday school and to win every member of every family to Christ.

G. S. R.

The senate of London University has just adopted rules which will govern it in conferring the degree of Bachelor of Divinity. The final course requires a competent knowledge of Hebrew grammar and composition, with translation from the Old and New Testaments and knowledge of Biblical theology, philosophy of theism, church history and Christian ethics.

Alone

By Margaret E. Sangster

She sits today beside a vacant chair,
Most desolate of all women in the land,
A grave, new-hollowed, and her love lies there!
Life's sheaf of joy dropt from her empty hand.

Dear heart, we women wake and watch with thee,
We, who are happy, share this lonely hour.
We enter in this black Gethsemane,
We share the pangs that test thy fainting power.

That blameless life, that hero's matchless death,
Are thine to keep, until the summons come
Some glad bright morn, "Rise, for the Master saith,
Thy weary days are over, child, come home."

So silent is that home of other days!
But how the sweet years of the tender past
Seem filling it with voices full of praise;
What light of God is on its darkness cast!

A perfect sphere, the love that folded thee
And never once could let thee stand apart,
That through all pain and sorrow cherished thee
In the safe shelter of a great man's heart.

President McKinley's Favorite Hymns

BY REV. EDWIN H. BYINGTON

In the future histories of hymnody the most conspicuous and interesting incident narrated concerning "Nearer, my God, to thee" will be that it was breathed from the lips of our martyred President in his last conscious moments; and that, on the day of his burial, millions of hearts and voices the world over joined in singing it. It has now been sealed with a sacrificial seal and crowned with the diadem of martyrdom.

It deserves the honor. Written by a Unitarian, Miss Sarah F. Adams, in 1841, the word "cross" gives a meaning to every line that appeals to all and repels none. All Protestants have adopted it; Romanists are satisfied with it; the Jews do not turn from it; even a Mohammedan might use it. Distinctively Christian, it still might become the universal hymn.

One cannot forget that it was a woman's words in this hymn that soothed his dying moments and brought peace to the sorrowing woman by his side. Of all hymns written by women, this hymn by Mrs. Adams the Christian church has declared the greatest. Based on Jacob's experiences when he was entering a strange land unaccompanied, it might well be adopted by one entering the unknown life beyond. Here lies the beautiful emphasis: "Nearer, my God, to thee"—away from home, friends, possessions, but nearer to thee. Awakening Jacob said, "This is none other but the house of God and this is the gate of heaven."

So the suffering President fell asleep and must have awakened crying, "This is none other than the house of God, and this is the gate of heaven."

Many editors, both Romanists and Protestants, have sought to change this hymn, dissatisfied because the author was a Unitarian and the references to Christ were not sufficiently conspicuous. Such amendments never have received general indorsement. The hymn usually stands with the original five verses.

Methodist though President McKinley

was, his favorite hymn, next to this by a Unitarian, was "Lead, kindly light," composed by one who was first an Anglican and then a Romanist, Cardinal John Henry Newman. It was written some years before the change in his faith, at a time of great depression. While traveling in Europe, he was taken seriously ill in Sicily. He became homesick as well and longed to return to England. After several weeks' waiting he secured passage in a fruit boat, bound for Marseilles. It was becalmed a whole week in the straits of Bonifacio. Here, feeble in body, heavy of heart, delayed and distressed, he wrote the hymn that has calmed so many anxious hearts.

Mr. McKinley had a strong, well-balanced, manly spiritual life, and it is an interesting revelation of the foundations of his character to see that the hymn which pre-eminently expressed a longing for communion with God and the one revealing a desire for and dependence on divine guidance were his favorites.

Tidings About Miss Stone

The suspense regarding Miss Ellen M. Stone, the missionary of the American Board in Bulgaria who was captured by brigands three weeks ago, was to some degree relieved, but by no means banished, by a letter received Monday at the rooms of the Board. It comes from one of its missionaries in Turkey and is as follows:

We were greatly pained yesterday at noon to learn from a telegram from Dr. House that Miss Stone and Mrs. Tsilka, the wife of the Albanian preacher, were captured and carried off by a band of brigands on Sept. 3, about 4 P. M., while on their way, with quite a company of friends, from Bansko to Djumaa. I went to the government here and informed them, so that they might be on the lookout for these outlaws should they attempt to bring their captives into Bulgaria.

Just before sunset two of our students from Bansko arrived. They were with Miss Stone when the brigands captured the party. From their accounts, by the aid of questions, I get the following. The whole party—about fifteen to eighteen—were suddenly stopped in a narrow valley, and as soon as possible all were compelled to wade a river and ascend the wooded mountain side as fast as threats

could make them for about an hour. Not all could be seen, but twenty were counted at one time, as I understand, and it was the opinion that there must have been forty of them, dressed like Turks and talking bad Turkish. They spoke occasionally good Bulgarian and were glad to find among the provisions carried by the party several oaks of bacon and ham. They knew Miss Stone, showing that they were mainly after her. She and Mrs. Tsilka were taken on farther and seen no more. The remainder were relieved of money, watches, etc., and compelled to stay all night under strict guard. After sunrise the brigands who watched them went up the mountain, and the remainder of the party were free. Our two students passed through Djumaa and on across the border to save themselves from detention by the Turkish authorities. The teachers, Bible women and Mr. Tsilka returned to Bansko. It seems that this detention of all the party kept the Turkish government from getting any knowledge of even the presence of brigands till about noon of the 4th and gave those outlaws a chance of hurrying their captives to a place far distant from the scene of their capture. A Turk, captured just before this party was, was taken up the mountain with them and beaten to death before their eyes.

Though I know nothing as to which direction the captives were taken, I think it most likely that they will be brought to Bulgaria. (1) It is very probable that a large proportion of the brigands make Bulgaria their headquarters. (2) When the Turkish troops get thawed out enough to chase the brigands, these latter will naturally prefer Bulgarian civilization to Turkish rule. (3) If they can get quietly across the border into Bulgaria, they can peacefully secrete their victims and by keeping quiet live honorable lives till they get their share of the ransom.

A Bulgarian army officer came today, sent by the government to learn about these brigands. He said they had special instructions, and that they would guard their border very closely.

The largest army corps in the service of the United States consists of nearly 300,000 teachers and instructors. This is also the most powerful army for the defense, development and expansion of the country. It is not only sending detachments into Cuba, Porto Rico and the Philippines, but is training natives of these islands as efficient co-operative forces, and it has able representatives in South American countries, notably in the Argentine Republic, where the American public school system is thoroughly established.

The Gospel Tents of Philadelphia

By Mary Alden Hopkins

The small boy stood on one foot and rubbed the other up and down his bare leg meditatively. It certainly looked like a circus tent. A one-ring circus—the shrug of his shoulder denoted the connoisseur—yet worthy of investigation. A good crack now—he gave the ragged trousers a judicious hitch and strolled toward the tent with an abstracted air.

A nearer view revealed puzzling conditions. The flaps were rolled up and the people were going in from all sides. There was no mention of tickets. Two electric lights gave a clear view of the interior. The ground was covered with sawdust. The chairs faced a platform on which was a group of people singing. A wheezy little organ, whose voice had been ruined by night air, gasped out an accompaniment, and a tall man wearing glasses waved his arms and asked every one to join.

Attracted, moth-like, by the glare of the lights, drawn by the call of the music, the small boy slipped in behind a stout man and perched tentatively on the edge of a chair. Hardly was he seated when he discovered a familiar face on the platform. It was the man who had talked to the people from the steps of the Old State House that noon. The man who had afterwards bought a paper of him and said things about cigar stumps. Perhaps here was a chance to hear some more of those stories he told, though they made one feel queer in one's throat and regret that nickel dishonestly come by.

There were others in the tent who listened to the stories and then to the earnest words—girls whose gaudy ribbons flaunted frantic defiance at harmony, feeble old women and white-haired men listening with pathetic eagerness, young men from shops and factories, half ashamed of their interest, men and women of middle age, tired, overburdened, listening to this doctrine of "rest" and "happiness." The speaker looked into faces skeptical, hesitating, happy, joyful. The men lying in the grass outside the tent, where they might smoke their pipes, stopped talking. The women walking about with fretful babies in their arms paused to listen. There was no sound save the speaker's voice.

In seven tents in the city that evening men were speaking and hundreds were listening. All this had come to pass because three years ago Mr. Moody visited Philadelphia at the invitation of Mr. John H. Converse. That year three gospel tents were erected. The next year the number was increased to five. This

season seven were kept open from June 24 to Sept. 9.

The members of the committee that directs this work are appointed by the two presbyteries of Philadelphia and the Social Union. The committee is made up of fifteen ministers and fourteen laymen. The chairman is Mr. Converse, and the general secretary Rev. James B. Ely. The members of the central committee are also members of various sub-committees among which the work is divided. One committee secures speakers, another music, a third provides tents, and so on. Each Thursday the central committee meets at the office in the Witherspoon Building to review the week's work. On Monday all the workers meet. The work is so systematically carried on that by ten o'clock in the morning the general

men of all classes—the prosperous merchant and the penny pencil peddler, the fop and the bootblack. One catches here the beach combers of the street and draws recruits for the evening meetings.

"I've lost my wife, I've lost my work, I've lost my self-respect," said a man. "When my friends meet me they say, 'Come and take a drink,' but this fellow, he talks different. What was that about a meeting?"

He comes to the meeting and listens to the talk that is "different," and afterward, when the evangelist holds out his hand in hearty greeting, he decides that he wants to be different, too. Nor does the work of the evangelist stop here. Within a few days he has called at the man's home; he has learned what kind of help he needs; he has become his friend.

The last meeting of the committees was held Sept. 9. Tabulated reports of the work are not yet ready, but the general results of the work can be given. The work of the tents is supplementary to that of the churches. The aim is to reach those people who will not go to a church service, but who will attend a more informal one. It is cool in the tent; no one thinks of his clothes; the children can play about outside; and perhaps, too, novelty exercises its charm. It is "dropping in at a neighbor's" rather

than making a ceremonious social call.

The influence is not only over the people who attend the meetings, but over the entire neighborhood, for from the moment the workmen set about erecting the tent it is the center of neighborhood interest. The songs which the little organ plays are echoed down the street from doorstep to doorstep and become successors to the flippant vaudeville airs. The loafers leave the saloons to loiter about the tents. Later they acquire the habit of coming inside. In one place the saloon-keepers held a meeting to discuss a situation so fraught with danger to their business. In a gambling den over a cigar shop not one game of cards was played while the tent was in the neighborhood.

After erecting the tent the first step is to get the people into it. Curiosity, if nothing else, will do that. Then to get hold of them. The evangelist does that. It is hard to express religion numerically. One may tell that in one tent there have been a hundred conversions during the summer, or speak of a wonderful noon meeting where seventy-five came forward to speak to the evangelist, but it is not by a wave of emotion that



secretary—who devotes his entire time to this work—has received exact information of all that occurred in each tent the previous night. The committees provide tents, furnishings, speaker and one assistant, but the details of the work of each tent rest with a committee chosen from the churches of the vicinity. The location of the tents is carefully considered. The aim is to reach as large a number as possible of the churchless people of the city. A tent is sent to the place decided upon to stay for two weeks. If the results warrant, it stays there four weeks. This year sixteen points have been covered by the seven tents.

Meetings were held every evening at eight o'clock and every Sunday morning. In addition, twice a week there were children's meetings in each tent. It is estimated that about 15,000 people attended the services each week.

A new feature this year has been the out-of-door noon services. These were held in Independence Square and on the plaza of the public buildings. When one hears a man talking in a loud voice the instinct is to stop to listen. If the man is interesting, one remains for a time. In the crowd about the evangelist are

the end is to be attained—it is by the repentance that is followed by reformation. Here it is that the house-to-house visitor becomes important. He takes the names and addresses of all who show an interest, and calls at their homes. He starts cottage prayer meetings and encourages men to become regular church members. In short, he helps to become permanent that effort toward the good which may too easily be but transitory.

Hardly less important than the influence on the people is the reflex influence on the established churches. The spirit of liberality is encouraged, especially as regards money. This year about \$12,000 were raised for the work. The churches awoken to a realizing sense of the work that is waiting to be done. The co-operation of the Christian Endeavor Societies has been equally helpful to the tents and to the societies themselves.

A Country Pastor's Old Library

BY HIS SON

On one of New Hampshire's renowned hills stands a typical farmhouse. Figures on the large, square chimney announce that it was built in 1805. Here has been the summer home of the pastor's son for twenty years. A short time ago there came into his possession his father's library, and in this old-fashioned house he prepared a room for it, putting shelves beside the desk on which the minister prepared his sermons in youth and age. He was in the ministry for more than half a century, and has rested from his "loved employ" nearly a quarter of a century.

Well sheltered do these books appear in a cozy room of this ancient house, which looks out on mountains and green hillsides. In truth, they seem to the manner born, suggesting the lines:

Here rest the great and good—here they repose,
After their generous toil they take their rest together.

They helped the pastor prepare his sermons. They served him faithfully; they toiled for him as he did for his people. Like members of the human family, each gives signs of various kinds and degrees of service. They are old-fashioned books; they have "had their day" for the most part. Their toil was generous, but now they rest in quiet dignity and receive the honor due to age.

This minister's son is not a minister, only a plain Boston business man. He takes down a volume and finds its first chapters treat of Homologoumena and Antilegomena. He does not get interested in this book, but knows that his father did, for there are evidences on many a page. He takes down another and finds notes and comments on the margin in his father's handwriting. He reads what his father wrote—that is interesting. Between the leaves of other books he is continually making discoveries of bits of paper on which his father had written notes and queries and sketches of sermons. They are of value to this only surviving child. Very many of the books are sheepskin bound, and yet to preserve them the pastor covered them with heavy paper, and the son's unhallowed hand will not remove these covers.

This well-worn but well-cared-for

books were hungered and sacrificed for before they were purchased. It may be some were gifts. Five hundred dollars salary, a "donation" and the parsonage—six children and a grandmother! The purchase of a book was an event to be well considered, and, when secured, it was loved and cherished. Some of the volumes are neatly bound by the pastor's own hand, for he was something of a mechanic. These are entitled "Miscellaneous," being made up of catalogues of colleges and seminaries, addresses and sermons of years ago and other pamphlets. They cover many years in the first half of the nineteenth century. Here are noted names, since recorded on many a page besides that of the college and seminary catalogue. Here may be found the first catalogue of the "Amherst Collegiate Institute," and others which must be rare and interesting. Here are bound volumes of the *Missionary Herald*, extending as far back as 1826, each containing as per title-page "The proceedings at large of the American Board with a general view of other benevolent operations."

One little book is of special value on account of its personal interest. In it the son's name is recorded, and that of his brothers and sisters as members of a foreign missionary society. He reads that the membership fee was twelve and one-half cents annually, and any child of the parish was eligible at his or her baptism on payment of the fee. This little society must have been among the earliest to advance the work of the American Board, and to cultivate in the hearts of little ones the "spirit of missions." The largest and oldest book in this library is a folio in heavy board covers—the sermons of Rev. Dr. Thomas Barrows, published in 1722. One sermon is entitled "A treatise of the Pope's supremacy," concerning which the "Publisher to the Readers" is pleased to say that the author has exhausted the subject, "hath said enough to silence the controversy forever and to deter all wise men of both sides from meddling any further with it."

A book published in 1801 is "The Instructor; or, American Young Man's Companion." Beneath the frontispiece are these lines:

'Tis to the press and pen we Mortals owe
All we believe and almost all we know.
All hail! ye great preservers of the Arts
That raise our thoughts and cultivate our parts.

Remote from the city's din, these are some things the minister's son is discovering between the leaves and reading between the lines of his father's old library while the dreamy vacation days glide by.

The Missionaries in China Vindicated

Sir Robert Hart, English supervisor of the Chinese maritime customs service, has written for the periodical called the *Great Round World* a statement as to the course of the Christian missionaries in China after the siege. It is to be hoped that all who have felt inclined to condemn the missionaries will read it, especially those who have attacked Rev. Mr. Ament. No higher authority on this subject in the secular world than Sir Robert Hart lives, and this statement of his is the more important in view of some of his own state-

ments just after the siege when he could not write with the perspective of view and the calmness of temper which now is his.

He says, among other things:

As for punitive measures, etc., I have really no personal knowledge of the action taken by American missionaries, and hearsay is not a good foundation for opinion. It is said that vindictive feeling rather than tender mercy has been noticed. But even if so, it cannot be wondered at, so cruel were the Chinese assailants when they had the upper hand. The occasion has been altogether anomalous, and it is only at the parting of the ways the difference of view comes in. That what was done merited almost wholesale punishment is a view most will agree in—eyes turned to the past, but when discussion tries to argue out what will be the best for the future, some will vote for striking terror, and others for trusting to the more slowly working, but longer lasting, effect of mercy. I do not believe any missionary has brought anybody to punishment who did not richly deserve it. But some people seem to feel it would have been wiser for ministers of the gospel to have left to "governors," the "punishment of evil-doers." For my part I cannot blame them, for without their assistance much that is known would not have been known, and, although numbers of possibly innocent, inoffensive and non-hostile people may have been overwhelmed in this last year's avalanche of disaster, there are still at large a lot of men whose punishment would probably have been a good thing for the future. . . .

For some days after the relief license, as inevitable, ruled, and one thing may safely be said, the missionary was at all events not worse than his neighbor; the probability is that he was better, and the certainty is that for whatever he did he had better reasons and more justification than others. And yet, just because he was a missionary, criticism was all the more pointed.

Whoever pleads necessity and helps himself to other people's goods must first of all show very unusual circumstances to be entitled to a hearing; and each appropriation must then be judged of on its own special merits. I have no doubt the missionaries who had thus to help themselves did so with a clear conscience, and their critics could hardly have acted otherwise under the circumstances. . . .

One name has been much spoken of and written about in this "looting" connection. I allude to Dr. Ament. Before the siege began it was Dr. Ament, single-handed, who ventured down to Tung-cho, fifteen miles from Peking, and brought up the missionary community that would probably have perished there had it not been for his plucky, timely and self-sacrificing intervention. During the siege Dr. Ament turned out with the rest of us, rifle in hand, when that horrid bell called on us to muster, and, perhaps, make a last stand for women and children. And it was Dr. Ament, too, who was set apart by the legation authorities to take charge of whatever looted property was brought in for the use of the legations—a tribute to his honesty and capacity. Later on it was Dr. Ament who, like or with his colleagues, with no house of his own to return to, took refuge in the palace of a

prince known to have played a leading part in the destruction of the missionary premises with which Dr. Ament was connected—a very righteous "tit-for-tat," and approved of, I believe, by his national officials. Still later, it was again Dr. Ament who courageously ventured "outside of and away from Peking to inquire into the condition of converts at various points, and with the support of officials arrange in an amicable manner for compensation for injuries and losses.

First and last, and all through, Dr. Ament did excellent work, and I am sure personal gain, personal profit and personal considerations never weighed with him in the slightest. But he stood on delicate ground and—it is easy to throw stones! To my mind it would have been better for missionaries to have left the righting of wrongs to those in authority. But the times were out of joint; everything was anomalous, and some one, evidently, had to go to the front; it was the need—the duty of the minute—that had to be attended to, and perhaps the wonder is that there is not more to find fault with!

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, SEPT. 20

After the summer interval the meetings were resumed with the permanent change of the hour from eleven to ten o'clock. Miss Kate G. Lamson presiding, recognized the trend of individual and national thought during the past week with the conviction, "Blessed is the nation whose God is the Lord and the people whom he has chosen for his own inheritance." Mention was made of the eight missionaries who sailed on Wednesday in the *Devonian*, all destined for Turkey.

Miss Child gave some account of the work of the missionaries in Bitlis and Van, suggested by the calendar, and read a letter just received from Rev. J. H. House of Salonica, written before daylight Sept. 5 to communicate the news of the capture of Miss Stone and her helper, Mrs. Tsilka, by brigands. Miss Stone had just held her summer class for Bible women in Bansko and had started home. Dr. House says, "I should never have dreamed that the road was not perfectly safe." It seems probable that there were several Bible women with Miss Stone. Doubtless every effort is used for their release, but caution is necessary in dealing with the brigands that the lives of the prisoners be not endangered. Earnest prayer was offered in their behalf as well as for others already mentioned.

Miss Pratt of Mardin spoke of idols in Turkey, although Turkey is never called a heathen country, and told of devil worshippers who represent him by the image of a peacock or a little-horned cow. Others there are whose idol is fasting, and they are most devoted to this observance.

Miss Mary Noyes of Madura spoke of that city as a great center of idolatry, and said, "Come and see the effect of their religions; there are demons, devils, gods, guilty of all kinds of iniquity." The "deputation" have recently attended a festival which has impressed them with the depth of superstition and degradation. Miss Noyes gave some interesting incidents connected with the girls' high and normal school, referring to the last Sunday before she left, when twelve of the pupils were admitted to the church.

Mrs. Judson Smith summed up the lessons of the hour.

The waning status of Buddhism in Japan may be inferred from the statement in a Tokyo journal that 188 years ago there are known to have been 393,087 temples in Japan. Three years ago a census revealed only 71,947.

Recover the Lost Ground in Missionary Gifts

By Rev. John R. Thurston

Are not these the words of the Master to every one of the 629,874 members of our Congregational churches as to the foreign missionary work he has committed to us? We have in the recent years lost ground. We have not turned and run away from an opposing host, but we have "fallen back."

Contributions furnish the material sinews of war and are a great and essential part of our agency in our missionary work. The average annual contribution of each member of our Congregational churches for the ten years 1879-1888 was 17.5 per cent. less than for the previous ten years, 1869-1878. This decrease of contribution for foreign missions may be accounted for largely by the fact that it was known that any deficit of contributions from the churches would be made up from a large legacy, recently received. Many felt warranted in giving to other objects. We must infer this from the fact that the average annual gifts per member for all objects, as reported, increased in these same years 16.4 per cent. They gave more to other objects than they diverted from the work through the Board.

In the last ten years the average annual contribution per member to the American Board has fallen off 4.2 per cent. from the average of the previous ten years, and this while the average giving per member for all benevolences has increased about six per cent. In the last twenty-one years the annual giving per member has fallen off 20 per cent. Had the rate of giving of the ten years (1869-1878) continued during these twenty-one years, the board would have received \$2,153,895 more than it did receive. This loss is largely due to the fact that those coming into the churches in these recent years have not seen and accepted their share in the foreign missionary work. While many older members have not diminished, but increased their giving to it, the new recruits have not made good the gifts of those who have been removed from the church militant. For while the number of our members has increased sixty-seven per cent. in these twenty-one years, the contributions to foreign missions have increased only thirty-six per cent. This falling back in contributions has necessitated a serious falling back in the work in the field, which threatens to become disastrous. This means:

First, no increase of the mission workers from our own land. Even in 1893 the word had been sent "no increase in the force." And in 1895 it was followed by the order "no new work." Now there is a normal increase of this foreign force, involved in the growing work, which God's blessing puts upon us. This is necessary for the training and supervision of the native agency, for the educational and literary work, and for evangelistic work. But such increase has been forbidden because of lack of money to support it.

Second, "retrenchment" means that we must say to our agents in the field: "We not only cannot increase your numbers, but we cannot keep your numbers good; as a laborer falls or comes home for needed rest, we often cannot put a new recruit in his place."

So we now have thirty-three fewer missionaries in the field than we had five years ago, and this notwithstanding the forty new missionaries sent last year. For ten years before, the annual increase had been fifteen; for the past five years, the annual decrease has been six and one-half. And this decrease has been almost entirely in ordained men and their wives, i. e., in families. In all these years there has been in the force of single women an increase of six. The "retrenchment" has also led to cutting down the salaries of the missionaries (which were always low) ten per cent.

Thirdly, "retrenchment" means the over-

working of the diminishing force in the field. This has been seen in every mission, but especially in Turkey, India, China and Africa, because of the increasing demands for work, because of massacre, famine and plague. Some of our best workers have fallen under the excessive burden. Some have broken down and are seeking recuperation in the home land. Others are still trying to bear the crushing weight of the work, but any day may bring us word that they have succumbed. This overwork has sadly diminished our foreign working force, until one of our missions told us a year ago that there is imperative need of "twenty-nine missionaries (three of them physicians) and of eleven single women, to fill vacancies and to relieve missionaries now staggering under double burdens of work and care." Our missions are undermanned, and this when the demands of the work are greater than ever. We are overworking our forces.

Fourth, "retrenchment" means that we have lessened the use of the native agency. This, we remember, is and must be our great agency in evangelizing the world. For this we have from the beginning trained young men and women in the schools and colleges. They are the rank and file of the army of conquest, and as the work advances must more and more furnish its officers. This is essential for progress and for economy. But the Board has had to say to some missions: "You must not employ any more of these trained men and women (this in 1893), though you have most urgent call for them. You must not fill the places that become vacant. Yes, you must even dismiss some of those now employed. You must say to struggling churches, 'We can no longer help you support your pastors, neither can we send out more evangelists, teachers or Bible women, and this, not because we cannot find the native men and women to go, but because the churches do not give the means to do it.' And this they must say when the call is wider and more urgent than ever before, and when the resources of the native Christians have been greatly reduced by massacre and famine."

In the ten years before 1895 this force had increased from 2,183 to 3,107, or about 100 each year. In the past five years it has increased only seventy-three each year. Here is a sample of the result in the Marathi Mission. A year ago they said, "We have twelve schools instead of twenty-eight, and many mission agents have been dismissed." No wonder the native helpers who send this letter add: "We have become sad. We humbly beg through this letter that the work should not be reduced." And this reduction in this native force has been going on while God has been most wonderfully blessing the native agency we are still using, and has been sending louder calls than ever from men hungering for the gospel. This is the most crushing burden our missionaries have to bear.

Everything is ready for recovery of lost ground and advance unless it be in our willingness to give God's money intrusted to us. The one question is, Are the more than 600,000 members of our churches ready to respond to this bidding of the Master? There are signs that they are ready to increase their giving when they are brought into personal relations with and responsibility for individual missionaries. But is there not something even better than this—to come into a complete touch with the Lord and into a more commanding sense of our responsibility to Him for this work? What we need is not a "spirt" for the present relief of the treasury, but a normal and steady increase in our giving that shall endure.

Whitinsville, Mass.

William McKinley's Christian Faith

Tributes from High Sources

We are a religious people. His faith was simple, deep and real. It was with him from childhood to the end. That whispered chant, "Nearer, my God, to thee," was the keynote of his life. His faith entered into every relation of his life, gave him a spiritual reserve power, upheld him in his heavy trials and burdens, and gave glow and radiance to his character.—*Bishop Lawrence at Cambridge.*

In the supreme moment he achieved his last success and his chief desire, in uniting the hearts of all the people, as he showed the whole world how Christian living ends in Christian dying. He has gone on ahead. But, like the light of a vanished star, his life will still shine upon us with its great bequest of an inspiring example which shall lift us nearer to God. Our best tribute to his memory will be to follow him as he followed Christ.—*Henry Macfarland, Commissioner of District of Columbia.*

The Redeemer of mankind was betrayed by the universal symbol of love. If I may reverently make the comparison, the President was betrayed by the universal emblem of friendship. Christ said to Judas, "Friend, betrayest thou the Son of Man with a kiss?" The President could have said to his slayer: "Betrayest thou the head of the nation with the grasp of the hand?" He was struck down surrounded by a host of his fellow-citizens, every one of whom would have gladly risked his life in defense of his beloved chief-tain.—*Cardinal Gibbons.*

Ah! my friends, if we have given to us in this world a divine pattern, and are commanded to imitate the divine example, surely there can be no presumption or blasphemy in saying that men have sometimes attained unto it. If the spirit of him who said in his dying hour, "Father, forgive them, for they know not what they do," who, if the cup were not to pass from him, submitted his own will to his Father's, and commended in dying his spirit to the Spirit that made it, ever hath been manifested in the conduct of any human being, it was found in that of McKinley.—*Senator Hoar.*

"Above all, Mr. McKinley was a man of virtue. In him there was no guile. Personal integrity, personal innocence, personal good conduct were his highest aim in life. The past has not shown, future scrutiny will not reveal, any serious fault in him. His virtue was based on religious convictions, and so he went through life from boyhood to his martyrdom trying to obey God and help his fellow creatures; gentle, lovable, kind hearted, but also firm, unyielding and strong in his devotion to the performance of virtuous duty, whether in private life or in public station.—*Ex-United States Senator William E. Chandler, Concord, N. H.*

His unvarying courtesy and kindness, his geniality and considerateness for others were marks of a constitutional endowment that lay at the basis of his successful career. These graces of character we have known in others, in the home and the relations of friendship, and have remarked their value in such connections, but never before in so conspicuous a way have we been called upon to recognize these temperamental virtues as the root and secret of a leader's power over men. They were not merely the graceful additions to a charming personality, but were of its tissue and constituted a large element of its forcefulness and strength. He was considerate, and yet he was not weak. He gathered brainy men about him in a Cabinet that one has happily termed a "vast comradeship of power," and yet among those men of strength he was the acknowledged head chief.—*Rev. C. F. Carter, Lexington.*

It may be an idle imagination, but as I have heard the prayers which have been offered and the sermons which have been preached about the dead body of William McKinley, it has come to look more and more rational to me that if indeed his assassination was an incident of the standing challenge of atheism against the peace and order of society, it could not, now that Gladstone is no more, have chosen a sacrifice more fit to illustrate the nobility of human character nurtured in the fear of God and trained from infancy in the law of Christ. . . . Standing here, before yet the flowers have withered which cast their fair beauty upon his grave, I declare my solemn belief that no achievement of his great career, no triumph of his epoch-making record at our capital, will weigh so much for the welfare of the world as the everlasting ministry of the stainless life which he lived in the faith of the mother who taught him to repeat the words of the Master, "Thy will be done."—*United States Senator Dolliver, Iowa.*

Another beauty in the character of our President that was a chaplet of grace about his neck was that he was a Christian. In the broadest, noblest sense of the word that was true. His confidence in God was strong and unwavering. It held him steady in many a storm where others were driven before the wind and tossed. He believed in the Fatherhood of God and in his sovereignty. His faith in the gospel of Christ was deep and abiding. It is well known that his godly mother had hoped for him that he would become a minister of the gospel, and that she believed it to be the highest vocation in life. It was not, however, his mother's faith that made him a Christian. He had gained in early life a personal knowledge of Jesus, which guided him in the performance of greater duties and vaster responsibilities than have been the lot of any other American President. He said at one time, while bearing heavy burdens, that he could not discharge the daily duties of his life but for the fact that he had faith in God.—*From Rev. C. E. Manchester's Funeral Sermon at Canton.*

In his years of service President McKinley has grown with the increasing burdens which his strong shoulders were called to bear. Always keenly appreciative of the will of the common people—that great, average American political sentiment to which President Lincoln loved to appeal—he has shown himself increasingly a leader of public opinion and a wise director of public affairs. He has surrounded himself with skillful counselors. He has aided with conspicuous tact, and with a success far greater than that of any President before him, in uniting the various sections of our land and in obliterating the chasms left by the Civil War. He has conducted the country safely through the struggle with Spain, and has done his utmost to secure an honorable adjustment of the consequent and perplexing problems which have arisen in the Orient. It has been his privilege to have a share in the two most important features of the American life of the last forty years—the Civil War and the new epoch of national out-reaching. He helped to keep the nation one when threatened by rebellion, and led it with prudence as it takes a more influential place among the states of the world. And in all this high service to his country he has remained the simple, kindly, approachable, patient man, tender and considerate in the relations of the home, looking up to God with steadfast faith and living the clean-handed, God-fearing life before his fellowmen. Not of the mighty mold of Washington or Lincoln—for God gives such giants to a nation but seldom—he was beloved and useful as few Presidents have been.—*Prof. Williston Walker, Yale University.*

The Aftermath of the National Sorrow

The Chinese Christians of Boston held a memorial service on the day of the burial.

Most of the eulogies of the dead statesman have come from men. The citizens of Holyoke, Mass., were fortunate to have their sorrow and admiration voiced by Miss Woolley, president of Mt. Holyoke College.

The Methodist Ecumenical Conference, London, held a memorial session, which Ambassador Choate and his staff attended. Rev. T. B. Stephenson, ex-president of the English Wesleyan Conference, well-known in this country, and Bishop J. H. Vincent of Chautauqua fame, now stationed at Switzerland, made the addresses.

Rev. Dr. A. H. Bradford, preaching in Kensington, London, the Sunday after the assassination, told his English hearers that the President was a man "who in private and in his public career has illustrated the beauty and glory of the 'transfigured life.' He has proved that a man may be in politics and be a Christian."

President Harris of Amherst College, in his opening address to the students, told of how he stood by the side of Speaker Henderson of the national House of Representatives on a steamer entering New York harbor last week, and how an excited individual, just after hearing the news of the death, said, "Mr. Speaker, you ought to issue a statement at once to reassure the people." "No," said the Speaker, "the nation needs no steadying. No man, however great, is indispensable. The event is terrible, but the people, while they mourn, will not despair."

President Angell of the University of Michigan, speaking at a memorial meeting of students and faculty, said: "The title that is most likely to come to our martyred President is that of 'The Well Beloved.' Washington had a dignified severity that left a space between himself and the people. Lincoln was loved by only half the nation when he died. The old animosities between the North and South had not expired when Garfield passed away. But since McKinley came into office the blue and gray have been united. He won the hearts of the Southern people and cemented a nation. His was the average American life in a glorified form."

The meeting at Worcester, Mass., was in the best sense typical of the unity of sympathy and admiration which all America has felt. Republican Senator Hoar and Democratic Congressman Thayer, Protestant Pres. G. Stanley Hall of Clark University and Roman Catholic President Conaty of the Catholic University, Washington, delivered the addresses, and the prayers were offered by the leading Methodist and Catholic pastors of the city. No creed lines and no party divisions were known in the common sorrow.

The following statement from the *Medical News* will give assurance to many who are now disquieted, and put an end to criticism of the surgeons and physicians who cared for President McKinley. The *News* says:

Thé President died because he could not carry on the processes of repair and because the effort to do so was more than the vitality of the tissues involved could support. This, of course, excluded the possible presence of poison brought by the bullet or of destructive action by the pancreatic juices. If either of those was a factor, it needs only to substitute it in the statement for the assumed defective vitality of the patient. Whatever cause acted, it was unrecognizable at the operation and uncontrollable then or subsequently. There has been some criticism of the confident assurances of recovery made by those in attendance after the fifth day. To us the progress of the case up to that time appears fully to have justified these assurances, and the public anxiety to have required them.

The Home and Its Outlook

The Dyke

BY ELLEN HAMLIN BUTLER

I looked abroad on life's domain,
The kingdom of a tranquil past
Made rich with toil of hand and brain,
And cried: "My soul is safe at last!
For noble purpose, generous aim,
And silent patience long have wrought.
No failure now can ever shame
This realm of chastened love and thought.

"The foes with whom I once held strife—
Sorrow, Adversity and Pain—
Come still to war against my life,
But storm the citadel in vain;
For I have laid my bulwarks deep
In reason, made my fortress strong
With law and custom; these shall keep
My kingdom, though the siege be long."

I paused to hear the clamorous seas.
"But these," I said, "my walls control."
O fool! Within mine enemies
Arose even then to wreck my soul.
A traitor thought, a rebel word
Stole to the wall, and hark the sound
Of fierce desires! The floods are stirred
And leaping ruined bar and bound.

Ah! who shall meet my awful need,
Or hold the surges from the gate—
The great primeval passions, greed
And panic, fear, and rage and hate?
The tides, the tides are coming in.
O Saviour! Thou Almighty One,
If mercy will not cope with sin
My soul's fair kingdom is undone.

I held it only by Thy power,
I know no other help than Thine.
Dear Lord, did'st Thou foresee this hour,
Nor yet provide a help divine?
Harken—a Voice! "Be not afraid;
I have already heard thy prayer.
Trust me. Without the floods are stayed;
The everlasting dyke is there."

A Birthday Celebration

BY ANNIE HAMILTON DONNELL

The little blue sunbonnets were bobbing round the corner. Emily Leonard took several impetuous steps forward, with a sudden softening of her fretful face.

"Rosy! Barby!" she called, loudly, but the blue sunbonnets were out of hearing. "And I sent 'em off grieved again," the mother thought, regretfully. She could not get Barby's great round tears out of her mind. Rosy never cried.

"I'm always cross ironing days—and washing days and cooking and sweeping days!" Her set lips relaxed into an unwilling smile that sat upon them awkwardly, as if on unfamiliar ground. The confusion of the untidy kitchen repelled her like the push of a hand against her thin breast. There was so much to be done!

"Dishes, sweeping, lamp-cleaning, ironing—back-breaking!" she groaned. Her unkempt hair and sallow, worn face looked back at her from the bit of dusty mirror as she crossed the room. She put up her hand and swung the glass about with its face to the wall, with a sharp cry.

The monotonous round of work began and dragged itself on. It was interrupted constantly by the younger children

with their imperative needs—by Robbie's pinched finger that must be bandaged and the baby's milk that must be heated. Then some one knocked at the door. Emily twitched off her apron and answered the knock.

"Good morning, ma'am, is your—er—son at home? Or maybe you can answer my questions. I'm the census enumerator."

"No, I can't," Emily said, rasped beyond patience. "If you want questions answered, you've come to the wrong place. Thaddeus is down in the meadow—if you go along the road a piece, you'll see him mowing. He's got a blue jeans shirt on. I guess he's got time enough—he usually has."

She shut the door with a little decisive snap and went back to her ironing board. But in the midst of smoothing out Rosy's little checked gingham she suddenly dropped into a chair and began to cry. She was miserably tired. Half the preceding night she had been awake with the teething baby and the other half she had slept unrestfully.

"O, dear—O, dear," she sobbed, rocking herself back and forth, "and it's my birthday! I can't bear it on my birthday, no I can't! I want to sit in a rocking-chair and hear somebody else rattling the dishes—I want to read a book—I want to rest. Just on my birthday—one day out of the whole year. That isn't a great deal to ask. But nobody cares—nobody's remembered what day it is. I'm to go right on ironing clothes and when they're ironed I'm to wash the potatoes and get dinner. That's how I'm to celebrate!"

She was talking aloud in shrill, sobbing woe, and the younger children sidled into the kitchen and stood looking up at her with wide, frightened eyes. She did not see them at all.

"I did so want somebody to remember—I wanted Thad to!" she wailed miserably. "He used to—the idea of his forgetting 'twas my birthday then! But now when I've worked myself old and ugly, and haven't a minute to dress up and look nice in—now he's forgotten. It might just as well be the pope's birthday for all of Thad. It's the 6th of June, that's all. It's ironing day!"

She laughed, and at the sound both tiny ones crept away from her in terror. The hot little room seethed with heat and buzzed with flies. The iron left on Rosy's little dress did its work slowly and a slight scorched odor rose from under it. Still Emily Leonard sat and rocked herself and cried. She was too tired to stop. The pity of her unremembered birthday supplied her with a running stream of tears. Suddenly she sat up straight and fierce.

"I'll remember it myself," she cried, brokenly. "If nobody else does, I will. I'll do something to celebrate."

Wild notions of running away and spending the day somewhere in the woods where it was still and cool—of leaving the baby, the dinner, the ironing, behind her—or, better still, of slipping on her best dress and taking the ten o'clock train into the city—surged through her

mind. She sat and entertained them excitedly. Yes, the city was better. She could do a little shopping—no, not on her birthday. She would go and see the pictures at the picture shops, and sit a while on the common, beside the lake, and read the magazines at the library. Think of reading a magazine again! And when she was hungry she would go into some splendid place and sit down luxuriously and be waited on. She would hear other people rattling the dishes then! There would be dainty things to eat and ice cream at the end, to sit and sip leisurely. O, yes, the city was better than any other way!

But the dream did not last. A little wailing sound from the other room dissipated it. Emily stumbled to her feet and hurried to the baby. His crying drove her own away, and with his wet little cheek against hers old tender thoughts crept back again to Emily Leonard. She put aside her bitterness and pain.

"But I'll celebrate it," she said, smiling wistfully down at the baby. "There's another way I've thought of this minute, baby. I'll tell you—just *you*. Listen—won't that be a beautiful way, don't you think?"

She put away the unironed clothes neatly, and set all the rooms to rights. That was the first step. The others followed quickly, and she found herself, by and by, humming over her work and smiling to herself at the surprise that was coming out of it. Why hadn't she thought of that way of celebrating her birthday before? What would they all say? Would Thad—kiss her, perhaps?

Down in the meadow the census man was asking questions.

"And your mother's age?" he asked, briskly. "I saw her up to the house, but I guess she didn't want me to know it! Women don't."

Thaddeus Leonard drew himself up stiffly. It hurt him unaccountably to have Emily taken for his mother. Did she look as old as that? Why, Emily had been fresh and fair and rosy—it wasn't such a great while ago.

"My mother died ten years ago. My wife is thirty-seven," Thaddeus said, formally.

"Well, I swan!—thirty-seven, did you say?—I took her for the old lady, sure. She warn't real glad to see me—I guess that influenced me! Born what day, did you say?"

"I didn't say. She was born the sixth of June."

Thaddeus suddenly stopped. His fresh, round face took on an extra flush. He had remembered. It was Emily's birthday. He answered the other questions shortly, his mind on something else—on a fresh, blooming little woman whose sweet, laughing face he had given a birthday kiss fifteen years ago. And the next year—and the next—for how many years was it he had kissed Emily on her birthday, and slipped a little gift into her hand? Not for a good many years now—Thaddeus Leonard would not let himself count them. He turned back to his work, but all the morning Emily's girl-face, fair and happy, was before him.

And that man had taken Emily for his mother. Emily's face was lined and worn and thin now. Thirty-seven was not old—it wasn't right. It ought to be round and happy now. If he should kiss it—if he should slip a little gift—Thaddeus Leonard flung down his scythe and hurried down the hot road toward the village a mile away.

At a little past twelve the little blue sunbonnets bobbed home from school. Emily met them at the gate and hugged them both.

"Mother's sorry she was cross this morning," she whispered, "and on her birthday, too! Did you know it was Mother's birthday today? Well, it is, and there's going—to—be—a—celebration!"

The little girls gazed up at Mother with shy wonder. She was dressed in her best dress and her hair was curly round her face. Mother looked pretty and happy.

Emily laughed aloud at the wondering little faces. She touched the ribbon at her throat and smoothed out her fresh white apron.

"This is part of the celebration!" she cried, gayly. She caught sight of Thaddeus coming up the road and, with a sudden impulse, waved her hand at him. A laugh and a sob choked in her throat together. It was so good to be celebrating!

The dining-room door was locked, to the children's surprise. But Thaddeus crept secretly in at the window. Then his turn came to be surprised. He stood before the dainty table in absolute amazement. It was spread with a white cloth and the best blue and white dishes were on it. There were flowers, too—a big cluster in the center and a tiny bunch at each plate. It was laid with exquisite care, and there was something mysterious and napkin-draped beside the vase of flowers. Thaddeus lifted the covering gently.

"Well, of all things!" he breathed, and the sound in the man's throat was like a sob. It was a birthday cake beside the flowers. It was frosted thickly and the letters that strayed across it cornerwise made the word "Welcome." It was Mother's invitation to her little birthday feast.

Thaddeus Leonard replaced the napkin gently. He slipped a little tissue package from his pocket to Emily's place, and then groped his way back to the window as if he could not see clearly.

Dinner was at half-past twelve promptly, and the pretty table was surrounded with a row of wondering, delighted faces. There was an instant's hush, and then a clatter of sweet, shrill little voices. Emily lifted the small tissue bundle with a low cry of joy, but before she had time to open it Thaddeus was beside her—and he was kissing her!

If we will not let the world—either the aggregate of material things, or society, with its maxims and ways—hinder us from the noble life; if we will not allow it to prevent, but use it to aid, us in seeing God, in loving him, in doing our duty for his dear sake, then, however solitary or sad or unsuccessful my life may otherwise have been, I have conquered, and all else is defeat.—*Alexander McLaren.*

Closet and Altar

OVERCOMING

And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

If we go as far as we can in the way of our duty, God will direct and enable us to do that which of ourselves we cannot do; "Up and be doing, and the Lord will be with thee."—*Matthew Henry.*

I believe God never gives his people much of a victory over the world till he has left them to feel how great is its power over them.—*John Newton.*

Learn to make distinction between God's will forbidding and God's will inciting by allowing hindrances in the way to a permitted goal. In the first case thy wisdom is submission; in the second, faith and toil.

Glad are the songs they sing,
Strong is the faith they keep
Who lift their eyes to the King,
And climb, though the way be steep.

Who are the victors, famed
For the deeds they have wrought today?
Those who have served, and claimed
Only their share of the fray.

Heroes and saints of the past,
Who struggled and wrought and died;
This is their glory at last,
They are the souls who tried.

—*Marianne Farningham.*

Trial and chastisement! Long waiting, bitter loss! It is in these very things that we are more than conquerors through him that loved us. The struggle is within, and these hard experiences are needful to our victory, as exercise is needful for the body's vigor, or battle for the warrior's fame. It is through conflict that we pass to triumph, and conflict is the essential condition of our growth in strength.—*I. O. Rankin.*

Earth for work, heaven for wages;
this life for the battle, another for the crown;
time for employment, eternity for enjoyment.—*Guthrie.*

We speak of the ministry of suffering, of disappointment, of sorrow, and speak truly, but none of these minister, not one, until they have been mastered. First our mastery, then their ministry. We say, "The Lord hath chastened us"; yes, but by summoning us to a wrestle in which it is our part never to let go. . . . It is not the mere difficulty that exalts. It only gives the opportunity, and we decide whether it be opportunity for bondage and maiming or for blessing and the new name Israel. All depends on us.—*W. C. Gannett.*

We thank Thee, Holy Father, that Thou hast so made and ordered this earthly life that, through grace made to abound in Thy Spirit dwelling in us, our fleshliness becometh spiritual, our earthiness divine, taint of sin is done away, our life is hid with Christ in God, and Thou, made all and in all, becomest to us Everlasting Light and God of our complete salvation; through Jesus Christ our Lord. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

60. CHARADE

When Uncle Sam would build
Additions to his fleet,
His orders are fulfilled
And out come ships complete.
Then orders he a FIRST to settle
If his new boats are worth their metal.

When Uncle Sam would teach
Diplomacy ashore,
He calls a man to preach
To nations whole seas o'er;
And who of Yankees is so reckoned
A shrewd collector as the SECOND?

As Uncle Sam thus wreathes
Laurels of peace and war,
To all men he bequeathes,
To show what life is for,
A WHOLE of strenuous consecration
To lead the race to exaltation.

H. L. B.

61. A TANGLED ADMINISTRATOR

This modification of a tangle that in somewhat varied forms has caused a great deal of perplexity has been amusing a reader, who among twenty friends has found but one who could give a correct solution of the difficulty: A man left at his death a widow and six sons. By law the widow was entitled to one-third of his estate, and the balance should be equally divided among the sons. As assets the administrator found \$1,800 and a note against one son for \$450. This son being without property, the note was worthless except as an offset for the son's share of the estate, but must to that extent be reckoned as an asset.

How much should each heir receive?

B. H.

62. STEM AND BRANCHES

A forest growth where deer may hide,
With many branches spreading wide—
This way and that on every side.

One branch leans forward, one turns back;
One changes to another track;
One turns aside, one leads astray;
And one turns from the ordered way;
And one is open as the day;
And one protects from those who prey;
And one turns forward, so they say;
And one disputes the right of way;
And one is bent, and one looks down—
This curious growth of Tangletown!

ELZA.

63. TRANSPOSITION

I.

The gorgeous trees, beneath a gorgeous sky,
Invite us out, and, where a stream ONE by,
The sumach beck, with crimson SECONDS high;

II.

From every PRIMAL of the fence we TWO
Rich golden-rod and ageratum blue,
And passion-flowers of tender lilac hue.

III.

A red-bird—amorous ONE—from tremulous throat
Sends out his clear, high, rapturous note
Of greeting to his mate in soft, TWO coat.

MABEL P.

ANSWERS

57. Mood, book, took, moor, pool, look, good, coot, loon, rood, root, nook, boot, foot, roof, cool, rook, food, coon, loop, poor, doom, coos, moos, toot, coop, loom, woof, soon, noon, moon, hoot, fool, boon, boor, loot, beam, door, room.

58. Kip-ling.

59. Seventy.

For the Children

The Four-Leaved Clover

The queen of the fairies on a day
Was busy making clover;
And, when the task was done, she found
She had one leaf left over.

At first she knew not what to do,
Indeed, was almost frightened—
To waste a whole great clover leaf,
But suddenly she brightened.

Then, calling her assistants, said:
"I find in making clover,
I must have somewhere counted wrong,
Here is a leaf left over.

"So haste, and bring me quickly here
A clover from the meadows;
And I will tell it lovely tales
Of sunshine without shadows.

"Of merry hearts and happy days
And hours of rarest pleasure;
Of smiling faces, dancing feet,
And rapture without measure.

"And then I will to it affix
This leaf which is left over;
Good luck will always follow him,
Who finds a four-leaved clover."

—The Independent.

Queer Steeds

"Whoa, chick! Whoa, bird!" somebody was saying.

A stroller along a road in southern California heard the words, and wondered at such unusual terms for horses. The road led out of a little village into the country and was lined with golden poppies, while here and there brown-backed violets peeped through the green grain that, dropped from some hay-wagon, was now springing up all along the wayside.

The stroller was observing the flowers intently, so did not look around until "Whoa, chick! Gently, bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat were two fuzzy, grotesque birds of gigantic size, in fact, the largest birds in the world—ostriches—harnessed side by side to a curious, sulky-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kittenish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, chick! Whoa, bird!"—as the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the bird-horses with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And the man with the flowers noticed the clever way in which the birds

were harnessed. Around their necks was a strap, while another strap held their beaks together so they could not bite.

"We have to muzzle them," continued the communicative driver. "They'll eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out of a man's hand. But that isn't their steady diet; no. They live on alfalfa grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breast-plates that were attached to the end of the wagon-shaft and to each other; leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their backs.

"They're just broken in," said the driver, "but they travel pretty well"; and he touched the birds with the short whip and spoke to them. They looked around with their great black eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"You see they are harnessed in to stay," the ostrich driver said as he stopped his team. "There are only two things they can do: stand in harness or go ahead. As a rule, they prefer to go. There's only one trouble—I can't get any great speed out of them."

At the South Pasadena ostrich farm, where 100 birds of all sizes can be seen, from chicks to full-grown specimens, a boy rides one of the large birds bareback. At first the feathery steed protested, but gradually it became used to it, so that the young rider goes along with all the ease imaginable.

"Curious thing, that neck," continued the driver, leaving his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange, he held it out. The bird eagerly seized and swallowed it, and the orange could be seen as a large lump passing all the way down the long neck—which was an extraordinary spectacle.

A few minutes later the driver touched his strange team, and away they went to the stable, or corral, in the neighboring farm.—C. F. Holder, in *St. Nicholas*.

Insect Lions

BY CAROLINE A. CREEVEY

When walking along one day I saw an insect quickly withdraw into a small, funnel-shaped hole. Keeping watch for a while, I satisfied myself that it was the larva of an ant-lion, one of the most ferocious of insects. It also is an ugly-looking thing, calculated to fill the breast of an innocent insect with palpitating fear, and cause it to run away very fast. Now, running very fast is just what the ant-lion can't do. Therefore it has recourse to treachery and strategy. Digging a shallow hole, it hides itself at the bottom, covering itself with sand, so that

nothing is seen of it save its cruel jaws. Along comes a tiny ant. Instantly a shower of sand descends upon it, blinding and bewildering it, and causing it to slide with the backward-moving grains of sand into the hole where the "lion," hungry and impatient, is waiting. The jaws of this insect are hollow, and suck the juices of the ant after catching it.

The aphid-lion is even more bloodthirsty, for its larva eats its own brothers and sisters. For this reason the mother places her eggs on the tips of small, half-inch long strings, which she makes stiff with a sort of glue taken from her body. These are often planted on leaves in the midst of an aphid colony, for aphides are their favorite food. The adult is a beautiful, fairy-like creature, with pale green wings and golden eyes. I found one on my window pane and wondered why it seemed so stupid when I teased it, and did not try to fly away. Referring to my book, I found that it flies only in twilight or on moonlight nights. Like owl's eyes, the golden ones of the aphid-lion cannot see by daylight.

Daniel Webster's Manners

BY MARY GORDON

Daniel Webster, as a lad, was not physically strong, and his father, thinking him not fitted for a farmer, decided to give him a thorough education. To this end he sent him to Phillips Academy, Exeter, as being the best fitting school for Dartmouth College. A boarding place was found for him in the family of Squire Clifford, a respected citizen of Exeter.

In the plain, hardworking life of the Webster home little attention had been paid to the fine points of etiquette, and this lack was very apparent as Daniel sat at the Clifford's table with other students. He would plant his fists on the table, on either side of the plate, holding his knife and fork upright in them, while he talked or ate his food. Squire Clifford was quick to observe this habit and resolved to help him correct it. Daniel was a very diffident and sensitive boy, and Mr. Clifford felt that it would be unwise to speak to him directly of the matter. So he took aside one of the other students with whom he was well acquainted and told him what he wished to do. "I want your help," said he. "You hold up your knife and fork as Daniel does. I will correct you, and we will see if Daniel does not take the hint."

At dinner the knife and fork of the vicarious sufferer were held erect in his fists like those of his country neighbor. The squire suggested to him very courteously that such a position was not considered as belonging to good table manners. He begged his pardon for speaking of the fault, adding that he did so because he felt it of great importance that a young man acquire the habits of well-bred persons. The student thanked him for his interest, and Daniel's knife and fork never stood upright after that meal.

At the close of the term Daniel went home for a vacation. The family seemed to have been gratified at the noticeable change for the better, for the father, who brought Daniel back for the next term, put into his saddlebags for the squire a fat turkey from the New Hampshire farm in recognition of "the improvement in Daniel's manners."

It is not reported whether Daniel's scapegoat got a Benjamin's portion of the fowl or not, but let us hope he did.

The Conversation Corner

HERE are two of the letters crowded out of our vacation column last week. These children are from Lowell, and I feel perfectly sure in my own mind that they are the very ones caught in my kodak, up in the cupola of a New Hampshire barn, and shown you in the Corner of August 10. They find life savers on the South Shore, as Maude and her friends did on the North, reported last week.

Dear Mr. Martin: . . . Papa, Hammond and I went out fishing, and I was the only fortunate one in the boat. [How many did you catch, Arthur?—Mr. M.] Several of us boys made a raft from logs we picked up on the beach, and we have fine times on them. Papa took pictures of the Life Saving Crew at their drill here. [Alas, they were blue-prints!—Mr. M.] In one of them you can see Hammond in the breeches-buoy. The men work very fast, and it is surprising to see how soon they have the rope to the mast. There was work for the crew a few days ago. A fisherman's boat became unmanageable, and the crew went after them in a hurry, causing great excitement. But no one was hurt. Manomet, Mass. ARTHUR B.

Dear Mr. Martin: . . . The bathing here is very good. The boys and I have been learn-

the seconds between the flashes of Bishop and Clerk's Light. Between my window and the Sound meandered the Chequawket, across which we pulled every day to reach the shore. Old people, middle-aged people, young people, and lots of children were always there for a dip in old ocean, and there I got the snap-shot of that sweet, smiling, sunburnt seven, sitting in the sand. The boy in the center was a jolly fellow from Ottawa, some were from Barnstable, and some from another B.—Boston?—Brookline? Since I came home I have received these letters from a girl and a boy who are in the picture—can you tell which ones they are?

Dear Mr. Martin: . . . We went in bathing today and there was a line of seaweed and there were lots of crabs and I saw a dogfish about a foot long. The water was deep enough for me to swim past the seaweed. Lots of love from us all.

Cape Cod, Centerville.

CARO K.

Dear Mr. Martin: . . . I had a long ride on Dicksy's back and that is why I am sick [sic.—Mr. M.]. I rode too fast and it upset my stomach so I could eat only one bit of chop. I went to Cotuit yesterday with mother and

ten at that time—notably by Lowell, R. H. Stoddard and H. H. Brownell (the last named in the *Atlantic*)—were readily found, but nothing answering to the above. At last reference was made to a memorial sermon by Dr. Thompson of the Broadway Tabernacle, which quoted the whole poem as "the spontaneous offering of our own uncrowned bard, the laureate of the people." A search of the *Transcript* file for 1865 found this explanation: "At the great meeting in New York, on Tuesday afternoon, the following ode, written by William C. Bryant on Tuesday morning, was read by Rev. Dr. Osgood." The meeting was held in Union Square, April 25, after the great funeral procession had passed on its way to the railway station, Mr. George Bancroft delivering an oration, Dfs. Tyng and Rogers conducting devotional exercises and Dr. Thompson reading President Lincoln's last inaugural. The poem is copied from Bryant's works:

Oh, slow to smite and swift to spare,
Gentle and merciful and just!
Who, in the fear of God, didst bear
The sword of power, a nation's trust!



ing to swim, and when I have the courage to let myself down on the water, I can swim a few strokes alone. I think it would be very good fun to swim after one knows how. There is a funny old lobsterman, eighty years old, who lives in a little tiny shanty near the shore. It is all in one room, with only two windows down stairs, and a little tiny window up under the eaves where he sleeps. We have a beautiful view from our piazza, seeing Duxbury and the Gurnet very plainly, and a little bit of Clark's Island. We have all enjoyed looking at the Corner pictures in *The Congregationalist*. Manomet, Mass.

HELEN B.

That increases my suspicion that the children were the pictures themselves! There is no doubt whatever about the children in this week's pictures—I saw them all myself, talked with them and know their names. My vacation was on Cape Cod, in an ancient town which stretched from Cape Cod Bay across to Nantucket Sound. Iannough, the "courtous sachem of Cummaquid," once lived there and sold the land to the first white settlers. Perhaps some of them came from Barnstable, in England; else why did they not name the town for him? But the old sachem's musical name still remains, as I was reminded whenever I wheeled past the *Iannough* House in *Hyannis*, or in the other direction to *Winnon*. Half way between those places I looked out of my window at night, and counted

Dicksy and had a fine sale on the bay. Thank you for my stificate. I went for a pony ride with Merrill this morning. [He is in the picture, too.—Mr. M.] It was low tide today, and Caro saw a dogfish and caught a little fish with wings and put it in a pail. Father found a puffing pig fish one day on the beach.

Your loving

Centerville, Mass.

JOHN K.

I hope there is room now to say that the second picture is of two new Corner children I met one day on the north side of the Cape. They are having a "fine sale" in the catboat "Elf," on Setuit Creek.

(For the Old Folks)

ODE TO PRESIDENT LINCOLN

Dear Mr. Martin: In 1865 a poem was published in honor of Lincoln, beginning, as nearly as I can remember:

Oh, slow to smite and swift to spare,
Gentle and merciful and just.

Can you tell the author of this poem, and where it may be found? If the Conversation Corner will help me in this piece of literary curiosity I shall be grateful. I fear my ignorance will seem very dense.

Bangor, Me.

F. B. D.

O no; it is not easy to trace such a quotation after the eventful generation which has elapsed since the death of Abraham Lincoln. Various poems writ-

In sorrow by thy bier we stand,
Amid the awe that hushes all,
And speak the anguish of a land
That shook with horror at thy fall.

Thy task is done; the bond are free;
We bear thee to an honored grave,
Whose proudest monument shall be
The broken fetters of the slave.

Pure was thy life; its bloody clo
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of Right.

It is a sad coincidence that this poem, asked for several weeks ago as a "literary curiosity," should have been before me for copying just at this hour, when the bells are tolling for the death of another beloved President, whose character is fitly described by many of the odes and eulogies upon the martyred President of 1865.

The special readers of this column—or most of them—can now recall the deaths of five presidents while in office, three of them by brutal assassination. The present tragedy seems worst of all, as occurring in a time of general peace and prosperity. Patriotic citizens may well be anxious and alert for its lessons. But we must not despair. The dying man's last word is our counsel: "It is God's way; His will be done, not ours." And God's way and will are always right.

Mr. Martin

The Story of an Ideal Life

By Rev. A. E. Dunning, D. D.

The conflict between good and evil is the supreme drama of human life. All other interests are subordinate to that. The world is the arena. The forces of both are personified. God is on one side, Satan on the other. Men are their instruments. The strongest sympathies of mankind are on God's side, but the struggle is age-long. The forces of both are arrayed against each other, in every man, and in all society. Groups of men in communities and nations strive with one another for good or evil. The battle is often confusing, victory seems sometimes to lean to one side, sometimes to the other. But the progress of humanity depends on faith that good will finally triumph over evil. The goal of being is Satan conquered, the kingdom of God victorious and over all.

This is the supreme theme in literature. It is the center of interest in the novel. The plot of the drama turns on this. It is the inspiration of poetry.

Truth crushed to earth will rise again,
The eternal years of God are hers,
But error wounded writhes in pain,
And dies amid her worshippers.

Confidence in this triumph of righteousness, which is the victory of the everlasting God over the evil one, gives motive to man, sustains him in trial, points out his duty, summons him to take possession of his inheritance.

For right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

The Bible holds the place of supremacy because, above all other literature, it reveals the forces engaged in this great world drama, describes the nature of the conflict, makes plain the grounds of assurance that the right will triumph over wrong, truth over falsehood, love over selfishness and hate, God over Satan. This is the controlling theme of the Bible, from the song of the creation to the revelation of the new heaven and the new earth, when "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away."

Within this wonderful story in many books gathered into one, of humanity from its beginning in Eden to its perfection in the everlasting kingdom of heaven, are stories of single lives which mirror the universal one as a drop of water mirrors the earth and the sky. Chief among them is the story of the Christ, which spans the whole of human history, from the promise to the mother of all living to the united voice of every created thing ascribing to him honor and glory and dominion forever and ever. We find the elements of the same story in the record of other heroes, and because we find them we say that they are types of which the Christ is the antitype.

Such a type is the story of Joseph. Before all other Old Testament stories it fulfills the ideal of the struggle and the victory of right over wrong, of love over selfishness and hate. Its literary character is perfect. It sets in array the forces of evil in a single family against right-

eousness, which, in the person of the boy Joseph, is at first vanquished and left helpless, but which, through the guidance of unseen Almighty power, emerges at last triumphant. When we remember that this story took its present form centuries after Joseph lived and died, when the writer of it possessed the traditions handed down through several generations, and note how completely it satisfies our sense of the fitness of things, of the supreme power of truth and love, we may confidently accept the saying of Professor Moulton that "there is no more ideal example of epic story anywhere to be found than the account of Joseph and his brethren, with its varied interest of character, of incident, of picture and of story movement."

This epic is now to be presented for study in the Sunday school in five chapters, the first of which we are here to consider. Its appropriate title, in Biblical language, is

I. ENVY IS ROTTENNESS*

The *dramatis personæ* are the patriarch Jacob and his twelve sons. In the background are his one daughter, his three wives and the memory of one, the best beloved, the mother of Joseph and the baby Benjamin. They are quite by themselves in the land, in a simple pastoral life. Our study of this family reveals:

1. *The causes of envy.* The boy Joseph has advantages over his brethren, and he had neither inherited them by rightful laws nor won them by superior wisdom or harder toil. They are older than he, but his father inclines to treat him as the first born. They work to support the family; but he wears the long-sleeved garment of those who do no work. They do for their pleasure deeds which they would conceal from their father, but Joseph tells their father of them. "They hated him, and could not speak peaceably unto him." He had dreamed of superiority over them all, and with perhaps a boy's vanity he tells his dreams. "And they hated him yet the more for his dreams and for his words." He tells more dreams, "and his brethren envied him."

In this old world picture the evil forces of modern society appear. Men circulate questions among themselves: Why are some men born rich while the many in comparison with them are poor? What right have these men to wear garments of gorgeous colors, to have dreams of lordship, to live in fine houses, to have the best education for their children, to employ their brethren and enjoy the fruits of their toil? Ten sons of Jacob are in the field with their flocks. Joseph is at home with his father, and the wool off their sheep goes to make his fine coat. They believe in brotherhood, but Joseph is not in it. It angers them that he is their brother. Why shouldn't he take off his coat and chase sheep as they do? Society is wrong in their eyes until either they get coats as handsome as his or tear his off.

*The Sunday School Lesson for Oct. 6. Text, Gen. 37: 1-36. International Lesson, Joseph Sold into Egypt.

2. *The growth of envy.* Joseph's brethren are in the field together. The grass is rich and sweet, and their sheep grow fat, but what good is in all this? Is not the sun hot, the frost keen, and are not the rains dreary? They talk of these things for they feel them. They talk of Joseph because he does not have them. What is the use of brotherhood but to gratify their hate and punish him? They see him coming wearing that coat, the badge of his better fortune. The contrast grows as they discuss it. They hold meetings to talk of their ill fortune, until they forget that Jacob is their common father and his. They say, "Behold this dreamer cometh," and their passion kindles with the words, until they agree together, "Come, therefore, and let us slay him," and then lie out of the deed. Have we not the right to protect ourselves? "and we shall see what will become of his dreams." Hate grows by what it feeds on. And still they are proud to say, "We are all one man's sons." Men who conspire to destroy a brother take little note that they are destroying in themselves the spirit of brotherhood.

3. *The fruits of envy.* It moved the majority to kill the unsuspecting boy. But there was still some manliness in this brotherhood. Reuben, the first born, had the greatest grievance against the usurper. He persuaded them to throw him into a rain pit to die a lingering death. He meant to rescue him, but he knew that if they felt sure he would die they would be willing to relieve their consciences by throwing on him the responsibility of dying. They sat down to a feast with the boy's piteous pleading in their ears. Reuben, for some reason, withdrew, the Midianite caravan going to Egypt appeared, and Judah was so far softened that he persuaded them to sell Joseph into slavery, because "he is our brother, our flesh." Then followed the dividing of the money among themselves, the dabbling of the hated coat in goat's blood, the lying message to their father and their hypocritical comfort for his breaking heart.

These brothers thus avenged their wrongs, and rectified the unjust conditions of society by plotting murder, selling their own flesh into slavery, conspiring to lie, and bringing misery on their old father. That is envy's way of remedying the injustice of social conditions. In our day it would justify the breaking of contracts and the infliction of heavy loss on all the people in order to take away from men wealth and power unjustly held. It would assassinate the President in the hope of reversing the social order and bringing the under strata of society to the top.

The curtain falls on the first act of this drama with envy triumphant. The favored youth has been paid off for his dreams. He is in the place of the slave where his elder brothers chose to put him, and he is likely to stay there.

But other acts are to follow.

God standeth still within the shadow,
Keeping watch above his own.

In and Around New York

Vast Congregations Flown Mr. McKinley

There were few churches in all New York in which McKinley memorial services were not held on Thursday, and it is safe to say that never before were churches so crowded as on that day. At the Broadway Tabernacle the service was at two in the afternoon, and crowds were unable to gain admittance. The interior was elaborately draped, the large organ at the front, back of the pulpit, being hidden behind the folds of black. No less than 2,000 yards of drapery were used. Dr. Jefferson eulogized the late President and, speaking of President Roosevelt, said: "We cannot stop to cheer him now, although down underneath the sorrowful reflections of this hour there will flow in all our hearts an unceasing stream of gratitude to Almighty God that we have in the presidential chair today a man who, like his predecessor, is uncontestedly able, incorruptibly honest and unswervingly brave."

In some Manhattan churches, notably the Episcopal, morning services were held, and in one or two, Old Trinity, for instance, there were two services. One of the largest gatherings was at the new cathedral, in the crypt of which Bishop Potter officiated at eleven in the morning. It is estimated that here fully 15,000 people were turned away after the hall was filled. Brooklyn churches were also crowded. There was so large an attendance at Plymouth that hundreds could not get in. Gen. Horatio C. King was the organist. Dr. Hillis made the address and said that Mr. McKinley would occupy a large place among the heroes and martyrs who have died for the advancement of the people. "If today," said he, "assembled in church and hall, the people register a vow that they will so strengthen the home, the school, the press and the church, through wise legislation and noble precept expel anarchy, lawlessness, injustice, class hatred from the land, our martyred President will not have died in vain."

One of the most impressive services was that at Central Church. Here, too, room was not great enough to accommodate all who sought admittance. The church was decorated in black and purple crape. Mr. Harmon and Mr. Herald had charge of the opening services, and addresses were made by Dr. Creegan and Dr. Cadman, the latter hurrying from the steamer on which he returned from England and reaching the church just in time to speak before the close. On the following Sunday he paid high tribute to Mr. McKinley's sagacity as a leader and to his qualities as a citizen, saying that William McKinley was one of the very few, either in this or in any other country, who could exercise unlimited power without the slightest suggestion of arrogance. Continuing, he said that the pulpit of today suffers from a crude emotionalism, and that not a little disrespect for those in authority is occasioned by lawless mouths in the temples of God. He deeply deplored the indecencies in the public press, naming a New York daily which has attained notoriety as the result of its scurrilous attacks on the Administration. In the Flatbush Church the memorial service was held in the evening. Addresses were made by Mr. Chase, former Congressman Edmund H. Driggs and Mr. Edward M. Bassett. Clinton Avenue was impressively draped both inside and out, and a large congregation gathered to hear Dr. McLeod. Mr. King and Mr. Fitch assisted at the service.

The Day Throughout the City

Never has such a change come over New York as came between the evening of last Wednesday and the morning of Thursday. Some places of business are usually open on holidays, but practically every store in the business districts was closed all day Thursday. Half-masted flags and mourning draperies were to be seen on every hand, some

buildings being so covered with black that the material of which they were constructed could not be seen. In strong contrast to the closed stores and offices were the crowds of people walking up and down the streets. Many on Broadway and Fifth Avenue were doubtless drawn by curiosity to see the draping of the principal buildings, but it was evident that the people were in far from a holiday mood, for they were very quiet and few sounds were heard except the cries of newsboys and those selling McKinley souvenirs.

In Madison and Herald Squares at half past three in the afternoon the scene was very impressive. Crowds, appallingly silent, had gathered in both places. Just at the hour named, in Madison Square, the Seventy-first Regiment band began to play, very softly, "Nearer, my God, to thee," the hats of all men came off, cars, carriages and drays stopped wherever they chanced to be and not a sound could be heard except the strains of music from the band. Women wept quietly and many a man could be seen furtively wiping his eyes. In Herald Square similar conditions prevailed, although the crowd had been attracted there only to hear the tolling of the bell on the Herald Building. At Grace and Trinity Churches, on lower Broadway, other throngs had gathered, and all over the city, at the time when the dead President's body was being placed in the tomb at Canton, traffic stopped, conversation ceased and the thoughts of all turned to the great national tragedy.

In the Schools

Brooklyn public schools were closed on Thursday and Manhattan schools both Thursday and Friday, a by-law in the latter case providing that when the schools are closed on Thursday for a fast or Thanksgiving Day, they shall not be reopened till the following Monday. At 1:30 on Wednesday afternoon in all of Manhattan schools the scholars were assembled, and what was essentially a memorial service in honor of President McKinley was held. In almost every school special speakers had been secured, and the scholars were told some of the things that had contributed to the greatness of Mr. McKinley. The effort was made to impress the lessons of the hour on the children in the hope that they would not be forgotten in after years. In many schools memorial services had been held also on Monday morning.

Dr. Cadman's Successor

Ever since Dr. Cadman left New York's Metropolitan Temple for Central Church, Brooklyn, effort has been made to find a man to take his place. The work in the Temple field has peculiar problems and success has been largely due to the personal ability of Dr. Cadman, for when he took hold of it, about six years ago, it was a struggling downtown Methodist parish, with little apparent promise. Two or three well-to-do men, including John M. Cornell, the iron manufacturer, promised financial support, and with this aid Dr. Cadman made the church one of the most active institutions in the lower part of the city. The selection of his successor was left to Mr. Cornell and other supporters, though their choice has to have the formal approval of the bishop. At their request Mr. Robert Bagnell, pastor of the First Methodist Church of Sioux City, Io., has agreed to come to New York and become pastor of Metropolitan Temple. Mr. Bagnell is a young man, a Philadelphian by birth and education, and is said to have energy and ability sufficient to make him a worthy successor to Dr. Cadman. He begins work early next month.

A School Famine

With the reopening of the public schools the lack of facilities both in Manhattan and Brooklyn is again apparent. Promises are annually made that by another fall sufficient

buildings will be provided to give room for every child seeking an education; but the school-going population increases faster than new structures are built, and after each vacation conditions are worse than the preceding year. In Manhattan and the Bronx this fall nearly 2,500 children were refused admittance to the schools for lack of room, while over 15,000 were put in half-day classes. Brooklyn conditions are little better, for while the number denied admission was not so great as in Manhattan, over 30,000 children were put in part time classes. The totals for all boroughs show that over 4,000 children were unable to get in the schools, while over 51,000 had to be put in half or part time classes. Just what is to be done to remedy this condition no one seems to know. The simple plan of hiring buildings to accommodate the overflow does not seem to commend itself to the Board of Education, and many children will probably have to gain an education on the street this year, as heretofore.

C. N. A.

Education

Thirty-four Cuban school teachers, who are to study for a year in the State Normal School at New Paltz, N. Y., arrived in New York last week.

The Boston Museum of Fine Arts and the Massachusetts General Hospital each receive \$100,000 from the estate of the late Charles W. Hayden of Boston.

The University of California has established a department of anthropology which will be supported by Mrs. Phoebe Hearst's liberality. Special attention will be given to the early history of the Pacific coast.

Prof. H. D. Foster of Dartmouth College is spending a year in Germany, making special investigation of aspects of Calvin's career. President Tucker of Dartmouth, at the opening of the college last week, announced the receipt of a fund for the establishment of a musical department at the college, and the selection of Mr. Charles H. Morse, organist of Plymouth Church, Brooklyn, to fill the place.

Students of political history predict that the coming struggle for the world's supremacy will be between Russia on the one side and the British Empire and the United States on the other. Next to the English, then, the Russian language ought to be understood by educated men. Is it not strange that so few American students know anything of it and that its literature receives so little attention in our universities?

Colorado College has received \$100,000 from an anonymous donor, suspected to be Dr. D. K. Pearsons. The college opens with by far the largest enrollment in its history, there being 600 students in all departments. Ground has been broken for the new Science Building, which is to cost over \$200,000. The remarkable growth of the college has made it necessary to increase the faculty this year by the addition of four new members.

The death of Professor Robertson of Aberdeen, who filled the chair of church history in the United Free Church College, may lead to the appointment of Dr. James Stalker as his successor, who is well equipped for the position.

Delegates to the National Council

A LIST SUPPLEMENTARY TO THOSE PUBLISHED
AUG. 31, SEPT. 14 AND SEPT. 21

CONNECTICUT	MASSACHUSETTS
Dyer, Rev. Edward O.	Lewis, Rev. Alex.
Sanders, F. K.	
INDIANA	MICHIGAN
Meserve, Rev. H. C.	Hawks, Rev. Carlos H.
MAINE	NEW YORK
Brooks, D. William E.	Bates, Rev. N. W.

The Literature of the Day

Crazes, Credulities and Christian Science*

A remarkably sane and timely discussion of one of the most notable of modern delusions. The author accepts the challenge of Mrs. Eddy in her *Science and Health*—that there is no possibility of error in its teachings, and proceeds, in vigorous fashion, to point out some of its more glaring inconsistencies and palpable errors, its unwarranted assumptions and dangerous doctrines. He begins with a brief sketch of some of the crazes and credulities of the past few centuries—the flagellant epidemic, the witchcraft delusion, the Miller craze and others—which have had their day and passed away. He then shows that many of the successes in healing which are claimed for Christian Science are without foundation. Others can be sufficiently accounted for on other grounds, that of hypnotic influence being a prominent one. Some interesting facts in the personal life and experience of the author of *Science and Health*, which help to throw light upon the mental vagaries and hallucinations which appear in the book, are given. Dr. Aughton believes that the Christian Science movement has reached its zenith, that its disintegration in this hard-headed age is inevitable, and that, like all these other delusions and crazes, it will soon pass into innocuous desuetude. He has evidently made a thorough study of his theme. He excels in the power of characterization.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Loving My Neighbor, by J. R. Miller, D. D. pp. 31. T. Y. Crowell & Co. 60 cents.
A winsome homily on the parable of the Good Samaritan in the author's well-known style. Dr. Miller is one of the best writers of devotional literature who uses the English tongue. This volume is profusely and well illustrated, making it an attractive little gift book.

A New Topographical, Physical and Biblical Map of Palestine, by J. G. Bartholemew, F. R. S. E., edited by Prof. George Adam Smith. Charles Scribner's Sons. Imported. \$2.50.
This map on a large scale—four miles to the inch—covers the whole country from Beyrout on the north to beyond the Dead Sea on the south. The topographical features are most carefully marked. All modern names of places are given, while Biblical names are in larger type, and with marks indicating the probability of their genuineness. Such a map is invaluable in every library on Palestine. It is necessary for the study of the ancient history, of the Bible or of the modern country. It serves with many books, taking the place of their often carefully prepared, but small, inadequate and variant maps, while at the same time it is neither as cumbersome nor as expensive as the large wall maps. For travelers it also fills a real want, and to meet their needs a special edition is published in two parts and folded to small size.

FICTION

The Death of the Gods, by Dmitri Merejkowski, translated by Herbert Trench. pp. 414. G. P. Putnam's Sons.

The first novel of a trilogy called Christ and Anti-Christ. Concerns itself with the life of the Roman Emperor Julian and his attempt to turn the world back to a dead paganism.

*Crazes, Credulities and Christian Science. By Charles M. Aughton, M. D. pp. 121. E. H. Colgrove. \$1.00.

The hopelessness of the effort and the ugly features of contemporaneous Christian life are impartially shown. The archaeology rather swamps the story; the underlying philosophy (Christ is right and Hellenism was right and their spirits must alternately sway the world) is rather vague. Except for the at times powerful picture of Julian, the chief interest of the book for thoughtful readers must be its interpretation of Roman life from the view point of a Russian scholar.

Juell Demming, by A. L. Lawrence. pp. 384. A. C. McClurg & Co. \$1.25.

The scene of the story is laid in a Michigan town, shifting later, in the Cuban struggle, to Santiago and later still, in the Boer war, to South Africa. The hero is a young man of high ambitions and the heroine a young woman who becomes a nurse in both wars. The outcome is not altogether as one would anticipate, yet the story is one of considerable merit. The moral tone is helpful.

Marna's Mutiny, by Mrs. Hugh Fraser. pp. 324. Dodd, Mead & Co. \$1.50.

The scene of this story is Japan, with whose life and scenery the author is familiar through long residence. The "mutiny" of the pretty heroine ends in a marriage, of course, but earthquakes, floods and many minor adventures have first to be encountered. It is a fresh and wholesome story gracefully told.

Mistress Barbara, by Halliwell Sutcliffe. pp. 475. Thomas Y. Crowell & Co. \$1.50.

This Yorkshire story of 1830 has an intangible charm of fresh sweetness, which makes its not very unusual incidents interesting. People love, woo, believe, reverence, in the old-fashioned way, with little subtlety or complexity. The most striking part of the tale is its picture of the English mill system before the reforms, before Mrs. Browning wrote her *Cry of the Children*, when babies of five or six toiled at the loom twelve or fifteen hours a day, and fell asleep over their tasks, to be awakened by the lash! Thank God that such cruel things are of the past!

JUVENILE

Under the Allied Flags, by Eldridge S. Brooks. pp. 322. Lothrop Pub. Co. \$1.25.

The caterers to the reading of boys now serve up recent history like hot cakes. Having carried his hero through the Philippines and South Africa, the author now transports him to China. His problem of stringing all important events of the Boxer year on the thread of one boy's experience is solved with an ingenuity which must excite the amused admiration of older readers. The method of the book is too familiar to make much impression on even the boy's vigorous imagination, but there will be a valuable residuum of knowledge in regard to the events narrated. The tone of the book is wholesome, a few of the adventures are possible and the interest holds to the end.

Prince Harold, by L. F. Brown. pp. 255. L. C. Page & Co. \$1.50.

A fairy tale, beautifully printed, attractively bound and lavishly illustrated, but aside from this cannot be highly praised. We expect a gallant prince and a lovely princess as well as the usual magic and nonsense, but we are disappointed to find also a sentimental element and a number of poor rhymes in this story.

Hans Brinker or the Silver Skates, by Mary Mapes Dodge. pp. 393. Charles Scribner's Sons. \$1.50.

The new generation of readers which has come to the fore since this book first appeared will have the advantage of this beautifully illustrated edition with more than a hundred pictures by Allen B. Doggett. We know of no story which presents the home life and history of brave little Holland with so much accuracy and attractiveness.

Findelkind, by Ouida. pp. 63. L. C. Page & Co. 50 cents.

A pathetic little German story of a child who heard the legend of Findelkind of Arlberg, in the fourteenth century, and tried to emulate the saint whose name he bore. Full of tender feeling and simple faith, but a book which supersensitive children should have read to them by their elders.

The Lonesome Doll, by Abbie Farwell Brown. pp. 76. Houghton, Mifflin & Co. 85 cents.

This story of how a young princess and a peasant became fast friends by means of a wonderful doll, and her remarkable adventures will delight the normal little maiden, despite modern theories against playing with dolls. The author evidently understands that imagination forms a large part of a child's mental equipment.

Mistress Dorothy, by Fred. O. Bartlett. pp. 37. E. P. Dutton & Co.

The binding is dainty and the illustrations are plentiful, but the text is puerile. Designed for the youngest readers.

Two and One, by Charlotte M. Vaile. pp. 102. T. Y. Crowell & Co. 50 cents.

A collection of nine short stories told to two children by one adult—hence the significance of the title. They are hardly stories, but more properly a series of simple talks, which, however effective when spoken, amount to little in print.

Larry Hudson's Ambition, by James Otis. pp. 261. L. C. Page & Co. \$1.50.

Larry is a city newsboy who meets a farmer and his two boys during their Fourth of July visit to New York, and is instrumental in delivering them from the snares of a "bunco" man. As a result he goes home with his bucolic friends and becomes a permanent member of their household. Mr. Otis excels in reporting the speech of street gamins, and Larry's vernacular has the genuine ring. It is a capital book for boys and incidentally teaches a wholesome lesson in favor of life on a farm.

The "Little Men" Play, The "Little Women" Play, adapted by Elizabeth Lincoln Gould from Louisa May Alcott's famous stories, *Little Men*, and *Little Women*. pp. 103, 101. Little, Brown & Co. 50 cents each.

Much of the charm of these two familiar stories has evaporated in the process of dramatization, but children who are fond of amateur plays will find these amusing and easy to represent. Each play requires about three-quarters of an hour for a performance.

EDUCATION

American Literature—a Laboratory Method, by H. L. Mason. pp. 186. Published by the author. \$1.50.

By the "laboratory method" of studying American literature here set forth, and which is the outgrowth of the author's experience in teaching, the student is made to know the works of an author at first hand, rather than simply by reading about them. A scheme of reading lists, giving definite references to an author's work, is followed by questions which require for their answer a search of the book referred to. The literature, prose and poetry, of the colonial, the Revolutionary and the national eras of our history is taken up in order.

Composition and Rhetoric, by Sara E. H. Lockwood and Mary A. Emerson. pp. 470. Ginn & Co. \$1.15.

Begins with a study of words and punctuation and proceeds through training pupils to express their own thoughts and the thoughts of others to the critical study of the various forms of literature. The special claims in behalf of this book are the cumulative method of treatment, shown in the text, illustrative examples and exercises, and the emphasis laid on the pupil's own thinking and writing.

Self Educator Series, edited by John Adams. M. A., B. Sc. Thomas Y. Crowell & Co. 75 cents each.

Latin, by W. A. Edward, M. A. pp. 265.

French, by John Adams, M. A. pp. 206.

German, by John Adams, M. A. pp. 214.

Chemistry, by James Knight, M. A., B. Sc. pp. 162.

The books of this series, as their title implies, are intended to furnish treatises on the several subjects which shall be sufficiently complete, and at the same time so simple, as to enable an intelligent student to pursue his studies by their means alone and prepare him for more systematic and extended investigations. Exercises are provided, in which each paves the way for the next, which are to be carefully worked through. In the language books the necessary grammar is embodied in the text, and a good vocabulary is given at

the close. The volume on chemistry begins at the beginning of the science and proceeds by easy stages, explaining as it goes. Directions are given for simple and inexpensive experiments. If perseveringly followed, the scheme of study set forth in the series can hardly fail of successfully accomplishing its object. Other volumes are in preparation.

Stories from Virgil, by Alfred Church. pp. 211.
Stories from Homer, by Alfred J. Church. pp. 252.
Don Quixote, retold by Calvin Dill Wilson. pp. 251.
Gulliver's Travels, by Dean Swift. pp. 383.
Heart: A School Boy's Journal, by Edmondo de Amicis, translated by Isabel P. Haggood. pp. 371. T. Y. Crowell & Co. Each 60 cents.

These five volumes are republished in uniform style, each with colored frontispiece and eight half-tone illustrations and belong in the series of Children's Favorite Classics. They will be valued additions to a library worthy to be prized by young people, which the elders also cannot forget and of which they do not tire.

MISCELLANEOUS

Science and Christianity, by F. Bettex. pp. 326. Jennings & Pye. \$1.50.

A translation from the German. The titles of five long chapters, Progress, Evolution and Modern Science, Christians and Science, Science and Materialism—afford some idea of the scope of its discussions. The author is an enthusiast over the grand conceptions of nature and the universe which modern science presents, holds that there is no contradiction between its discoveries, including evolution, and the revelation of God as given in the Bible, and criticises the attitude of those Christians who regard science with distrust and are unwilling to face its facts. These facts, he declares, ever have been and ever will be powerless to prove that the sacred Word is false. The book assumes only to be a presentation in simple language and for common people of certain great truths which at present do not receive sufficient attention.

The Philosophy of History, by Rev. S. S. Heberd. pp. 311. Pub. by the author. La Crosse, Wis.

Presents the fruits of the author's investigations and studies for more than thirty years. Superficial readers will not find much here to interest them. It is a book for thinkers. The author regards both the great philosophical schools—that of Hume and his followers and the school of German idealism—as in the wrong. He does not attempt to construct a new system of metaphysics, but rather to establish a single law by which to interpret history. He antagonizes particularly the modern Kantian or agnostic phase of idealism, and this in a way which should arrest the attention of its supporters. It will certainly give them something to do in order satisfactorily to answer it.

The Natives of Hawaii, by Titus Munson Coan, M. D. pp. 17.

The Races of the Philippines—The Tagals, by Rev. C. C. Pierce, D. D. pp. 17.

The Semi-Civilized Tribes of the Philippine Islands, by Rev. O. C. Miller. pp. 20.

The Causes of Race Superiority, by Dr. E. A. Ross. pp. 21.

Our Relation to the People of Cuba and Porto Rico, by Hon. O. H. Platt. pp. 14.

The Spanish Population of Cuba and Porto Rico, by C. M. Pepper. pp. 15.

The Race Problem at the South, by Col. H. A. Herbert. pp. 7.

The Relation of the Whites to the Negroes, by G. S. Winston, LL. D. pp. 11.

The Relation of the Negroes to the Whites in the South, by Prof. W. E. B. Dubois. pp. 19.

Paper. Each 25 cents. Annual subscription, \$6. American Academy of Political and Social Science. Philadelphia.

In and Around Boston

For Study of the Lesson

Under the auspices of the Evangelistic Association, Dr. James M. Gray will again conduct the Bible class for the study of the Sunday school lesson. The first session will be held in Park Street Church on Saturday, Sept. 28, at 3.15 o'clock, when Rev. A. C. Dixon, D. D., will deliver an address on The Teacher's Opportunity.

Thirty Missionaries on One Vessel

That Boston continues to be an important port of departure for intending foreign missionaries was signally shown last week, when one steamship, the Devonian, bore forth no

less than thirty men and women, either going for the first time to their fields or returning after a furlough. The larger number carried the commission of the Baptist Missionary Union and were destined for Burmah, Assam and South India. There were also eight representatives of the American Board, all bound for Turkey. The departure of this band was signaled by the gathering of a large number of their friends and well-wishers. A service was held on the deck and singing and waving of handkerchiefs and little American flags evidenced the fond hopes of those left behind.

Oberlin Seminary Opens

Registration began Sept. 18. Next day all exercises of Oberlin College were suspended out of respect to the memory of President McKinley. Faculty and students held a memorial service, President Barrows delivering an oration.

The opening exercises of the seminary occurred the 20th, Prof. G. Frederick Wright

lecturing on Christianity and the Historical Religions.

The Junior class is smaller than last year. The Middle and Senior classes have each received recruits. Students are still matriculating, and the exact enrollment will not be known for some time.

Universal sympathy has gone out to Prof. G. S. Burroughs of the Old Testament chair in his recent sore trial. Dr. Burroughs fell upon the ice last January, breaking his left arm above the elbow. The bone obstinately refused to knit, complications set in, and in June amputation of the arm at the shoulder was necessary. Professor Burroughs had regained his strength after this experience and was returning to Oberlin some weeks ago when he was so unfortunate as to break the remaining arm. He is now at Clifton Springs, N. Y., is resting comfortably, and looks forward to resuming his seminary work at the beginning of the second semester. In his absence the Old Testament chair is filled by Rev. E. E. Braithwaite, a graduate of McGill University and Oberlin Seminary. c.

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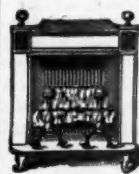
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In and Around Chicago

Sunday Services

Without a doubt these were the saddest ever held in Chicago. There was not a pulpit in which sorrowful and yet grateful mention was not made of the martyred President. Most ministers referred to his life and tragic death in their prayers, reserving to another time fuller discussion of his merits as a Christian patriot. Superintendents of Sunday schools directed the attention of the pupils to the lessons which the pure and noble life of the President has taught, and urged upon young men especially the imitation of his example. On the streets men spoke in lower tones than usual, and even if they failed in their attendance upon church, by their manner they showed that their thoughts were with the mourners in Buffalo and all over the country.

Thursday Services

These memorial services were held in most of the churches in the morning and were very largely attended. The proportion of men to women was in marked contrast to what is seen on Sunday. Addresses were made by prominent laymen in many instances and were characterized by moderation and good sense. Perhaps there was a tendency to speak rather more harshly of anarchy and its disciples than second thought would warrant, but the genuineness of the grief felt alike by speakers and hearers was everywhere apparent. Ministers put the chief stress, not on the President's achievements as a statesman, though these were recognized as of the highest value, but upon the purity of his character, the kindness of his disposition, his tender devotion as a husband and the simplicity of his Christian faith. Nor was there a failure to recognize the eminent abilities and spotless character of President Roosevelt or to pay tribute to the tact and wisdom he has thus far exhibited in the difficult position into which he has been forced. In the afternoon there was an immense procession. In the evening there were special services in the Auditorium, at which ex-Congressman George E. Adams and Dr. Gunsaulus spoke. For five minutes, or from 2.30 to 2.35 P. M., the city was silent. Not a wheel moved, not a stroke of work of any sort was done. Nearly 2,000,000 people stood still with bowed heads and stricken hearts as if at the open grave of the President.

Memorial for Chicago Ministers

The Ministers' Meeting Monday, Sept. 16, was devoted to a review of the life and work of four members of its body who have recently passed away—Pres. Franklin Woodbury Fisk, Rev. W. A. Nichols of Lake Forest, Rev. Hiram Day of Glencoe and Rev. E. B. Wylie. With the exception of Mr. Wylie each of the persons named had rounded out more than fourscore years, and Father Nichols had entered upon his ninety-fourth year.

Professor Scott spoke of President Fisk, whom he characterized as a many-sided man, but especially remarkable for his uniform courtesy, the evangelical fervor which pervaded his thought and life, and his devotion to duty. With him the emphasis was upon the word "ought." Dr. Simeon Gilbert read a paper on Mr. Nichols and Dr. J. C. Armstrong one on Rev. Hiram Day. The tribute to Mr. Wylie was paid by Pres. C. A. Blanchard, his teacher and life-long friend.

Roman Catholic Attitude Toward Marriage

An ecclesiastical court, whose members are bound by an oath of secrecy, has recently been in session here in the Holy Name Cathedral to consider the case of Mr. Arthur Gaukler of Detroit and an actress whose home is in Chicago. The couple were married by Father Thomas E. Sherman, who baptized the young woman at her request in order that she might be married in accordance with

the ceremonies of the church. The marriage took place in February and was unhappy from the first. It is stated that the young lady had been married before and that the marriage had not been annulled. This her friends declare to be a false charge. But it is admitted that her love for her husband was not so strong as it might have been. July 2 a divorce was granted in a civil court in Detroit. Mr. Gaukler wishes the church to sanction this divorce, so that if he pleases he may marry again. At any rate, in answer to his request that the court has convened, has taken a large amount of evidence and in the course of two weeks will render its decision. This decision will first be submitted to the archbishop. Should he reverse the finding of the court, that finding will be submitted to the papal delegate, whose decision will be final. As the case is a very rare one, it is attracting no little interest. At any rate, it emphasizes the sacredness which in the Roman Catholic Church attaches to the marriage covenant.

A Correction

Some weeks ago a statement was made in these columns, on what seemed to be unquestionable authority, and with the assurance that proof in detail would be furnished when required, in regard to a life insurance policy of \$25,000 obtained by Dr. Dowie from the wife of a dying man, in order that his prayers might thereby be rendered more effective. Dr. Dowie denies the truth of the statement in every particular. As the person who furnished the information declines to give names and enable the writer to verify his statements, the only thing he can honorably do is to withdraw the statement entirely, and to accept as truthful Dr. Dowie's denial. Dr. Dowie will, however, hardly deny that there is a case on the calendar in Judge Tuthill's court against him, brought by Miss Orpha Black of Rockford, Ill., and her sister, Mrs. Margaret Stafford, for the recovery of \$3,000 which they claim to have loaned him in 1891, when partially under his influence, but from whom they have been able to obtain no account financially of their property.

Activity of the Sunday School Department of the Publishing Society

Right through the summer work in this department in Chicago has been pushed. Six new schools have been organized, with not less than an aggregate of 500 pupils. Four of the number will be churches. They are all in good locations, three of them especially so. In three other fields much work has been done; in one of them 235 families have been visited and committees from two churches appointed to co-operate in the work when the time shall have come to begin it. Secretary McMillen has not yet had his vacation, but will take it a little later on, and in doing so attend the National Council and speak, as he has opportunity, of the service which the society is rendering to the country.

Chicago, Sept. 21.

FRANKLIN.

Items of Interest

The Congo Free State government is planning to establish automobile service between Stanley Falls and Reoia, a distance of 620 miles.

Bishop McKim, just home from Japan after a tour of Protestant Episcopal Missions in the East, tells of increasing feeling in Japan against Russia.

Dr. Kitasato, the eminent Japanese scientist, discoverer of the bacillus of the bubonic plague, is said to have successfully experimented with an anti-toxin for tropical dysentery.

The London Missionary Society comes to the end of its fiscal year in debt and facing a

crisis, and *The Examiner*, the organ of English Congregationalism, advises the officials of the society to "secure more practical interest and advice from men of business."

A strenuous controversy is waxing in the columns of *The Church Times* over Canon Gore's correct or incorrect interpretation of the position of the fathers of the Christian Church relative to the sacrament of the Lord's Supper. Prof. Alfred G. Mortimer joining swords with Canon Gore, who is by no means disposed to retreat from the positions taken by him in his last book, *The Body of Christ*, which the ultra-ritualistic wing of the Anglican Church instantly recognized as a serious, if not avowed, attack on their position.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 6-12. This Grace Also. 2 Cor. 8: 7-9. (Giving.)

I wish that all who are to think or speak about this subject could have heard the address of Professor Bosworth of Oberlin at the Silver Bay Forward Movement Council last summer. It was so sensible and pertinent that I can do nothing better in the way of hints for the meeting where this topic is to be considered than to reproduce some of his points and suggestions.

Professor Bosworth dwelt first upon the fact that there never was a time when a dollar given in charity could be so speedily utilized. He ventured the statement that it would be possible, if one could command the use of the cable, to make a sum of money operative in India an hour or two after it had been given in America. Thus one has the incentive to give that arises from the flexibility of the modern world and the quick adjustment of all its parts to one another. One can see the train of results which his contributions set in motion.

He emphasized the importance of lifting the virtue of generosity to the level of the other Christian graces. How seldom you hear any one in prayer meeting confess his stinginess. We are all ready enough to tell the Lord how weak our faith is and how cold our zeal, but we won't own up to being miserly.

The relation of money to one's personal life was another point. It is stored up personal energy. It represents the man, his toil, his inventiveness, the outgo of physical and mental force. From this point of view money is not a sordid thing. It gathers up and stores away personal human power; so in a certain sense when a man gives money he gives himself and he ought to view his gifts in this light and make them representative of his truest self.

I have reproduced imperfectly and from memory only the fundamental principles laid down by Professor Bosworth in an address which it is to be hoped will be given wide circulation soon in print. Let me add only this—schemes for securing an increase of benevolence are valuable, but no method will ever take the place of that personal disposition of the matter which every Christian owes to himself and his Maker. What we need most of all is the passion to give. The gift itself, the Scripture assures us, is accepted according to what the man hath. To some of us it may be a sacrifice not to give what we would like to give, but which other obligations do not permit us to give. But to the great majority the sacrifice comes in the effort to bring our gifts up to the level of our duty and our opportunity. Giving, let us never forget, is not merely one of the graces of the Christian life, but it is a central and essential one. If we are not growing in this grace, we are not likely to be growing in any other.

Vermont

Consulting State Editors: Sec. C. H. Merrill, D. D., St. Johnsbury; Rev. Messrs. H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction; C. R. Seymour, Bennington

A Church Home for Every One

The Universalist pastor at White River Junction, Rev. C. E. Petty, has strong convictions as to closer co-operation between the churches, which he has expressed in a letter addressed to the churches of the vicinity through the columns of the local paper. What he wants is not denominational consolidation, nor the obliteration of denominational differences, but simply a closer co-operation on the part of all churches in local and practical Christian work, especially that of securing a more complete evangelization of the community. His method, if not original, has certainly much to commend it. He would have all the pastors get together, divide the territory into sections, assigning one to each pastor, whose duty it shall be to ascertain by a house-to-house canvass the church preference of every person in that section. On the basis of information thus obtained each family or person is to be assigned to the church of its choice, and in this way every member of the community will be under pastoral care. There will be general agreement with Mr. Petty's further statement that thus "our work would gain in effectiveness, dignity and Christian spirit." The response from the churches and pastors thus addressed and the result, should the plan be adopted, will be watched with interest by the ever increasing number of earnest Christians who feel that sectarian rivalry should give way to united effort for the conversion of souls and the advance of the kingdom.

What Then

A recent canvass by an agent of the Vermont Bible Society of a leading town in the state, supposed to be one of the most thoroughly churchgoing, brought out the fact that thirty two per cent. of the people do not attend church. In some quarters an effort will be made to show that such figures indicate languishing faith and shrinking loyalty to the church, in fact, that in Vermont religion is well on its way to extinction.

The earnest Christian worker, however, will look at the matter differently. He will neither ignore the figures nor attempt, by laborious explanations, to conceal their ugly implications from himself or others. On the contrary, he will accept them as a challenge to renewed and more determined effort. To him the Christian conception of God and the Christian theory of life are of such transcendent importance and imperishable interest and value that it is a joy to bring all the energies of his being to bear on the problem of making them real to men. Restatement of the message and readjustment of methods may be necessary to meet changing conditions, but these will be gladly made to facilitate the solution of the problem. No Christian has a right to allow such figures as the foregoing to drive him into a corner dejected, to mope and whine. He should study their significance and then say, with

Ulysses, "Come, my friends, 'tis not too late to seek a newer world."

Vacation Service of Students

An unusual amount of work has been done by theological students the past summer, and with gratifying results. Including several churches where the men took the places of pastors who were ill or absent on long vacations, like Cambridge, the two Hyde Parks and the Swedish churches about Rutland, there were fifteen men engaged in seventeen parishes. Of these six came from Hartford Seminary, three from Union, two from the Swedish department in Chicago, two from Yale, and Bangor and Revere sent one each.

In South Wallingford Mr. St. Clare spent nearly six months, and leaves the people in such condition that they hope to secure a resident pastor for the first time since organization. St. Johnsbury Center and Plainfield have had ingatherings, the former notable in numbers, the latter in strength, and both places are looking for pastors to succeed Messrs. Fisher and Conant. Hinesburgh was rallied from a condition of great depression by Mr. Stuart, and already has called a pastor from the West, encouraged thereto by a financial canvass under Mr. Stuart's lead. At Granby also a young man and his wife have been called for the winter, and will begin work in October. At Cambridge Mr. Mohr, who has taken the place of the venerable Rev. Edwin Wheelock, recently treated successfully for a cataract, has accepted an invitation to remain for the present. In no case will churches be closed immediately on the departure of young men to their seminaries. With the possible exception of the two Weathersfields, plans have been made for keeping all open in some way during the winter months.

Vermont inaugurated this work nearly half a century ago, and the lists show that many men afterward eminent in the ministerial calling gained their first practical experience here. Such service has been profitable for men and for churches, and the past summer apparently has maintained traditions.

C. H. M.

Two Centennials

ROCHESTER

This church celebrated the completion of its 100th year Sept. 8-11. At the initial service Rev. W. T. Sparhawk, great-grandson of a former deacon, preached on The Power of the Ideal. The Sunday school and Endeavor Society held special services, which partook of the centennial spirit, and there was a joint meeting of the Ladies' Aid and Foreign Missionary Societies. At each of these historical papers were read.

Rev. H. W. Hildreth and wife tendered a reception at the parsonage to the church members and invited guests. This proved a pleasant feature. One evening was marked by a concert, in which a prominent feature was the singing of old-time music. Some of the singers were in the choir nearly half a century ago. An attractive paper, My Grandmother's Day, with a Sketch of the Church Choir, given by Mrs. Electa Webber Morse, deserves fuller mention than space allows.

On the exact anniversary exercises were held throughout the day. Greetings were presented by local pastors and from West Rochester Chapel, and letters were read from ex-pastors and absent members. Reminiscences were given by Rev. Messrs. T. S. Hubbard and Carleton Hazen, former pastors. Mr.

Hildreth presented a historical outline entitled A Century of Church Life. The observance of the Lord's Supper was followed by greetings from Windsor Conference, given by Rev. A. J. Lord of Hartford, Vt., who emphasized the forward movement and the fellowship of the churches. The masterly centennial sermon was delivered by Dr. G. W. Phillips of Rutland on The Church of the Age. A fine original hymn, God of Our Fathers, composed for the occasion by Mrs. E. W. Morse, fittingly closed the exercises, which mark the century milestone in the life of this church.

The united service of the nineteen pastors aggregated eighty-two years. The members who have been connected with the church number 764, of whom 523 united on confession. The present membership is 101. J. M. M.

CABOT

The Cabot church was organized one hundred years ago, and the anniversary was appropriately celebrated in connection with Old Home Week. The pastor, Rev. D. L. Hilliard, delivered an historical address, from which it appears that during its early years the church was houseless and most of the time pastorless. Like others in the state, during infancy it was cared for in part by the missionary from Connecticut. The original house of worship was moved from the center to the village in 1824, and used until 1850, when the present edifice was dedicated. An interesting part of the exercises consisted of a pilgrimage to the site of the first meeting house, where an impressive service was held and a memorial stone placed, three grandsons of the original church building committee taking part in laying the stone. The membership, thirteen in 1801, has become 121 in 1901, and the church enters upon its second century with promise of continued prosperity. R. T.

A Mountain Top Church

The little church at Woodford City, 2,200 feet above sea level, had a joyful day Sept. 15. Then the harvest of the summer's work of Mrs. W. P. Park was reaped, eight adults being added to a membership now numbering over thirty. Five of the new comers are sturdy lumbermen, whose fidelity in work that counts has been well tried. The firm purpose of self-support this year gave zest to enterprise, and the methods chosen not only paid the bills but augmented good feeling. The closing function was a "bee hunt." The tree was located, cut down, and the seventeen pounds of honey extracted served as a rare condiment to a feast enjoyed by more than fifty persons. S.

Material Progress

The church at Strafford has prepared for extensive repairs and improvements on its house of worship. These will include painting the exterior and putting on a slate roof. The work will begin at once.

Electric lights are being put into the house of worship at Essex Junction, and over \$200 have been spent in exterior repairs.

Westford is without a pastor, but there is no suspension of activity, spiritual or material. The interior of the church edifice is undergoing extensive improvements, including the putting in of a steel ceiling. T.

Pain and fear are egotists.—Bismarck.

California

Consulting State Editors: Prof. C. S. Nash, D. D., Berkeley; Rev. W. H. Day, Los Angeles

Why Seek Self-support

BY REV. GEORGE C. ADAMS, D. D., SAN FRANCISCO

After half a century of dependence on friends in the East, we of the northern and central district of California have declared ourselves a free and independent state. We have done it with deep gratitude to the national society and to the generous people of the East who have been all these years sending money toward the setting sun and the land of gold. It seemed to us that they had done it long enough. We believe that whether our ability is manifest or not we ought to pay our own bills and support our own churches, and the work done by the Home Missionary Society is the natural place at which to begin. That society is intended to furnish aid to those who cannot help themselves, and it seems to us that we ought not to belong to that class.

So the first reason why we seek self-support is that it is the Christian thing to do. Individuals, churches or states that get in the habit of being carried finally reach a condition of paralysis, or what our beloved Dr. Moor calls "historic inertia." To be sure, we last year lacked \$3,000 of raising enough for self-support, and some timid ones, both East and West, have been afraid that the extra amount did not exist among the Congregational people on this coast. But those of wider vision were not only sure that it was here, but that it could be collected. This is our second reason for seeking self-support, that it will make us self-reliant. The Indian throws his babe in the water, and it swims like a cat. We were confident that we should never swim until we got overboard, and as the parent society was not likely ever to throw us overboard, we decided to jump.

There is no more pitiful condition of mind than that of a church that has received missionary aid for a long term of years and is dimly conscious that by great exertion it might get along without that aid, yet from force of habit refuses to make the effort. Such a church finally develops the spirit of the outstretched hand, always pleading for help, but never helping itself to the extent of its ability. There are enough churches that cannot help themselves and ought to receive aid without adding to them the class named above. So of states; no state has raised all it can for home missions. When a man tells you that his state or his church has raised every dollar it can, you may put it down at the start that he is self-deceived; there is another dollar somewhere that he has overlooked. We have dared to believe that in our part of California our churches can raise enough more to meet all our home missionary expenses; but they are not likely to do it without a stimulus.

Then there is another reason given here without any thought of criticism. The brethren in the New York office are doing their very best under great difficulties. From New York to San Francisco is a long distance, even in these days of rapid transit. One of our humorists has said, in discussing the question How to Keep the Boys on the Farm, that it is best not to bear on too hard when the boy is turning the grindstone. It may be added that the old man, in his eagerness to grind, is not always conscious how hard he is bearing on. We cannot question the motives of the brethren in the New York office, but we who are 3,000 miles away are often reminded that measures which seem wise to those sitting about a table at Fourth Avenue and Twenty-second Street become quite galling by the time they reach the Golden Gate. It is the old story of the girl whose father had

forgotten that he had ever whipped her, and she reminded him that she was at the other end of the switch. In the discussion of the relation of the auxiliaries to the national society this matter is not likely to be much talked or written about, but it does have a healthy influence in leading some states to think and act for themselves.

Now as to results. It is too early yet to forecast the final outcome, but the executive committee of the California Home Missionary Society have so far been both surprised and encouraged by the responses of the churches to their appeals. The first hopeful indication was in the contributions of the smaller churches. In closing up the accounts of last year there is a considerable increase over the amounts of the preceding year. A church that has been by economy giving thirty or forty dollars a year may not be able to increase its amount very largely, but if it adds fifty per cent. to its usual contributions, and if a large number of these churches do this, it shows that the smaller churches are determined to bear their full share of the burden. Our effort at self-support has already produced this result, and cheering word comes from all directions.

When planning for self-support the executive committee divided the \$11,000 needed this year among the different local associations in proportion to membership, bearing in mind also the financial ability of each, as shown in previous years. The associations have been asked to discuss the question carefully at their meetings and decide by vote whether they will undertake the proposed amount. A large number of these associations have already met, and in almost every instance have enthusiastically voted to undertake the amount asked. The one or two that have not so voted have gone home determined to try to raise the amount. The two strongest associations are yet to be heard from, and these contain the churches where emergencies can be met by special effort better than in any others.

As a result of the increased giving we closed our last year of dependence with all obligations of the year met, and the offerings that have come in since have given a cheering balance with which to begin our first year of self-support. With the spirit abroad among our churches we are confident that this first year will be a success. It means hard work, careful planning, cutting down amounts asked in applications wherever it can be done without injury. Right here the committee has had additional encouragement in that several of the aided churches have voluntarily reduced the amount for which they asked below that for which they were scheduled. Thus far all signs are encouraging. The moral effect of assuming self-support has been all that we can expect. There is no froth about the movement; it is calm, calculating business. The movement has been made after fully counting the cost, and those who have been most active in the matter are determined that it shall succeed. We hope the time is not far distant when we shall be able to send a handsome surplus to New York. We are happy in the consciousness that during this first year the national society is relieved of \$3,000 of expense which it had last year in our behalf. This can now go to some state or territory that needs it more than we do.

Westward the light of knowledge should take its way. The Methodists of the Puget Sound Conference have passed resolutions boycotting Garrett Biblical Institute, Evanston, Ill., and the Divinity School of Boston University

because the Methodist scholars of these institutions venture to face and to accept to a greater or less degree the results of the higher criticism.

Northern California

UNIVERSITY OF CALIFORNIA

The school year opened Aug. 14 with the largest Freshman class in its history, with many new comers in other classes, and with the percentage of young women students reduced from forty-nine to forty-two. A public meeting was held Aug. 22 in memory of Professor LeConte. Several thousand persons listened to speakers representing the older and younger alumni, the faculty, the larger university world and the general public. Noble and loving tributes were paid him as scholar, teacher, interpreter of truth, Christian and friend. Nothing revealed the secret of his success better than his quoted confession that, though repeating his lectures annually for many years, he never met a class without having spent two hours in meditating afresh his material and the best methods of presenting it.

Through Professor Fryer of the department of Oriental Languages and Literatures eight educated Chinese have entered the university for several years of advanced study. All are graduates of the Imperial University of Tientsin, destroyed during "the late unpleasantness." They were sent by Sheng, imperial director of telegraphs in China. All speak English fluently, several are said to be Christians, and two are sons of a Congregational pastor in Hongkong. One of the pastor's sons is the sturdiest Christian, the ablest scholar and the most promising man of the eight. They are living together in their own hired house under the supervision of Dr. Fryer. They will study mainly law, mining and engineering, but they have the large purpose to acquire modern learning and imbibe the spirit of modern culture. The hope is that they may be the pioneers of many followers, a hope based on Dr. Fryer's great influence with the educated and official classes in China.

CO-OPERATIVE EDUCATION

Pacific Theological Seminary began its first term in Berkeley Aug. 20, with a dozen students. A week later the Bible Seminary of the Disciples of Christ opened, with about equal numbers. Standing now side by side, these schools are already fraternizing and co-operating. Students from each attend the other's classes, and also university classes. A seminary for the Lutherans of this coast is projected. Dr. Weidner, head of their seminary in Chicago, has been here examining the situation and outlining the plan. The beginning will be made in a summer school of theology, to be developed as the Lutheran forces grow. Oakland is mentioned as the seat of the new school. It is hoped, however, that it will join the forces in the university center and that other theological schools will follow. Berkeley, though a part of our "metropolitan complex," is a small city. Its schools stand close enough together to practice easily the co-operation now demanded to prevent waste and increase the total efficiency.

Dr. Caspar René Gregory of the University of Leipzig is lecturing at the University of California on conditions of education in Germany. Pacific Seminary has seized the opportunity and secured him for two lectures on subjects in his special domain, viz: The Religious Condition of Germany, and Tischendorf and the Sinaitic Manuscript. The Earl lectureship fund, a recent gift to the

Continued on page 472.

In Various Fields

A Missionary Council in Fall River

The first of a series of missionary councils, which Luther D. Wishard and his assistant, Mr. Marsh, as special representatives of the American Board, are to hold among the churches, has just convened with First Church of this city. The churches of Fall River (including the Friends Church), Newport, New Bedford, Westport, Fair Haven, Berkley, Marion and Mattapoisett, were represented.

In these gatherings delegates from a circle of churches come together. Saturday and Sunday sessions are given to setting forth the most important facts, methods and aims in the missionary working of a local church; the institute method is followed, note-books are kept busy, the idea of education and systematic provisions is steadily emphasized; inquiries are constantly made as to how such and such a thing is done in the churches represented; and free questioning by delegates is encouraged. Men and women were equally represented in this first council; pastors were interested participants. A small but comprehensive missionary library was frequently used to illustrate the most approved methods of work, and altogether enlivening and enlightening leadership was given. Rev. J. A. McColl of North Church, New Bedford, had the largest delegation and was on hand regularly with it.

Last Sunday morning Mr. Wishard spoke for First Church, and the adoption of a missionary by this church was assured as a result of the council. In the evening a union service was addressed by Mr. Wishard in Central Church, which for three years has supported its own missionaries, with happy results.

The next council will be held in Hartford and the next in Dover, N. H. We predict that this will be found by churches which provide thoroughly for these gatherings on the whole the most businesslike and valuable method for deepening missionary interest.

OBSERVER.

From the City of Spindles

Dr. Bartlett's letter of resignation contained one paragraph which has aroused special interest on account of its novelty: "Permit me to ask the privilege of planning with you in so far as is wise for the immediate future of this church so dear to me and of which my wife and I are members. To this end I would suggest that a committee be appointed at once to look for my successor. It would be a great privilege if I could thus aid in securing one who could stand in this place and learn to love you as I have and to give you the bread of life. Therefore I ask that no false delicacy keep you from beginning at once that most important work of securing a pastor, that there may be as little interval as possible between the two pastorates."

The suggestion seems to have been well received, and the church being united and prosperous, there seems no reason for delay in securing a new pastor. Dr. Bartlett's resignation takes effect the last Sunday in October. Regret at his departure is strongly felt, but the guiding hand of Providence and the importance of the Chicago work are fully realized by his many friends in Lowell.

All the Lowell pastors have returned from their vacations and are actively planning for the fall work. Mr. Welles will soon be installed at the Highland Church, where he began work July 1. Mr. Bigelow, at Eliot, has already begun a series of popular services in the auditorium on Sunday evenings, and in spite of the heat and the yet remaining vacation season has held the attention of a large audience by a manly sermon upon The Dignity of Labor, preceding labor's holiday, and

one upon Anarchy *versus* the Gospel on the Sunday following the shooting of the President.

The Trinitarian Church has kept up its work through the summer, under the efficient management of the pastor's assistant, Rev. E. C. Hayes, and is able to resume promptly the many branches of its work. The kindergarten department, the Junior Y. P. S. C. E., the children's choir and the general chorus class have already commenced. The annual autumn outing for the children was appointed for the 21st, the harvest supper and church rally for the 25th, and the Sunday school rally for the 29th.

Probably few churches have a larger number of children to care for or a more careful system of following them than the Trinitarian. Every child who enters the Sunday school is immediately enrolled and closely followed to his home by church visitors. Careful birthday lists are kept, and the pastor never allows one to pass without sending at least an attractive card. Tasteful souvenirs are given to those baptized and to such as join the church, these being prepared at the church's expense. In the basement is a special playroom, where the children hold frequent and merry gatherings; the pastor himself is leader of the Junior Y. P. S. C. E., and with his large heart overflowing with health and heartiness he has had large success among the young. Since Jan. 1 forty-five members have been added to the church.

The death of Rev. D. W. Hardy of the Suburban church in Billerica, chronicled in these columns in July, is followed by that of his widow, who was ill at the time of his decease. Two sons survive, one an Amherst student.

G. H. J.

Wharf Meetings on the Merrimac

During most of the summer Union Church, Amesbury, and its Y. P. S. C. E. are accustomed to hold union services Sunday evenings. This year Rev. G. W. Christie arranged for open-air services on a disused, grass-grown wharf on the bank of the Merrimac just opposite the church. Seats and organ were carried there from the chapel.

The singing was largely congregational with an occasional solo, and at the last service the music was led by a cornetist. Neighboring pastors contributed interesting addresses. The attendance was excellent throughout. At the last meeting it was ten times as large as it would have been at the chapel. An interesting feature was the large number of men present, some of whom are scarcely ever seen at church.

W.

A Church Wields Hammer and Brush

The old First of West Springfield, Mass., familiarly known as the "White Church," has made good use of the vacation season just closed. Rev. G. W. Love, in a New Year's sermon, had sounded a note of advance, to which the people heartily responded. Early in the year a building and improvement committee was appointed, which had been active in raising funds to meet the expense of a general renovating and improvement of the old edifice.

When it was announced that the house would be closed during July, it was also given out that the committee were ready for active operations, and that any who had a mind to work were invited to contribute time and labor, as well as money. A good number, as many as were in a position to do so, responded. The pastor, who had shown peculiar adaptability for managing such affairs and possessed much mechanical ability, was intrusted with active superintendence. For five weeks he put

on a laborer's garb and wrought with the workmen at their tasks.

As a result the audience reassembled early in August in a beautiful and attractive place of worship. A new system of heating has been introduced, supplanting the old-time stoves; kerosene lamps have given place to the electric light; the rooms of the first floor have been made to communicate more conveniently by means of sliding partitions, and the whole interior has been newly painted and frescoed. The new carpet, draperies and other minor improvements make a work complete and gratifying.

W.

Developing Work in Illinois

A recent canvass of the western section of Dixon showed a population of 2,500, including 600 children who did not attend Sunday school. A tent mission in care of Rev. J. G. Brooks, a neighboring pastor, and Rev. R. K. Stetson, the latter giving up his vacation of a month to this work, supplied this need of the children. Afterward Dr. J. H. Wilson, the new field secretary, took hold of the enterprise. As a result of the summer's faithful work, the West Side Church of sixty-two members was recognized by council, Sept. 5, and Mr. Brooks has accepted its call to the pastorate. The plant also includes a Sunday school of 150, a children's catechetical class of 30 and a Y. P. S. C. E.

Rev. Arthur C. Logan, soon to take up missionary work in Guam, during the summer gathered a church at Fox Lake and led in the erection of a house of worship and parsonage, which were dedicated free of debt, Sept. 1. Many summer visitors gave generously to the enterprise.

Makanda, a year and a half old, also dedicated a new building Sept. 15. H. M. Superintendent Tompkins preached and led in raising \$1,000, of which \$900 covered the deficit. The Sunday school children gave \$1 apiece.

A Coming Gymanfa

The Welsh Congregationalists of New York and Vermont hold their annual gymanfa on the following dates: Sept. 26 at Holland Patent; 28, 29, Utica, in Bethesda Church; Sept. 30 and Oct. 1, Plainfield—all in New York State. A memorial service will be held on Sunday for the late Rev. Rhys G. Jones, D. D., and a memorial purse raised. Dr. Jones had completed his fiftieth anniversary in pastoral work, and it was intended to present him a handsome purse in recognition of his service in the ministry and his work for the Welsh people. The service will thus be changed from congratulation to memorial.

V.

South Dakota

This year South Dakota smiles because of rain and fruitful fields. It seems strange that when Minnesota, Illinois, Iowa, Wisconsin, Nebraska and Kansas are suffering from drought South Dakota, which has been given up by so many people because of being a drought region, should be counting her harvests at from fifteen to thirty bushels of wheat per acre and oats and barley up to seventy. Potatoes, a rare article in other states, seem to have been a reasonably good crop here. Hay and pasture are plentiful. It is reported that many are buying cattle in the glutted markets of Kansas City and Omaha to ship on to the ranges of this state.

The news of Senator Kyle's death was received with profound grief, especially by his brethren in the ministry. Many who could not follow him in his political stand believed in him and trusted him as one who would

faithfully serve the people. Mr. Kittredge, the newly appointed senator, is regarded by many, how justly remains to be seen, as a political boss of the Platt description. Others, recognizing his undoubted ability, intellectually and as a political leader, are willing to wait before pronouncing judgment. He is a graduate of Yale University, both in academic and law departments, and stands high among his brethren of the legal profession. He has it in his power to shape the future of South Dakota politics so that the Republican party need not be ashamed of its record.

Ministerial changes in this region are neither few nor infrequent. Since Jan. 1 there have been twenty resignations, including the pastors of four principal fields. This is equal to twenty-five per cent. of our active ministers. Rev. D. B. Scott, who came nine years ago from Clinton, Mass., has been a tower of strength in Sioux Falls and among our South Dakota ministry, and his departure for New England for family reasons is much regretted on all sides.

Rev. C. N. Fitch, who came from the superintendency of the S. S. and P. Society in Colorado to Milbank in the fall of 1897, lays down this pastorate after four years of hard work, in which it has been his privilege to see the church grow from a little over fifty members to about ninety, while nineteen members have been lost. Mrs. Fitch has done much to arouse a deeper interest in missions and will be greatly missed by the woman's societies of the state. Mr. Fitch goes to Sheboygan, Wis., to supply during the absence of the pastor.

Under Rev. G. E. Paddock's ministry in Vermillion of nearly five years the church has grown numerically and spiritually, and his departure from the state is a distinct loss to its working force.

W. B. H.

Another Fortune for Good Works

Harriet Wilcox, widow of Stephen Wilcox of Brooklyn N. Y., left an estate valued from a million and a half to three millions. Of this, \$175,000 was bequeathed to religious, philanthropic or educational objects. Among the beneficiaries are Hampton Institute, which receives \$20,000, and the American Missionary Association \$10,000; churches of four denominations, Bible and tract societies, libraries, hospitals, homes for children and the aged; while relatives and friends were generously remembered. Hampton also appears among the residuary legatees.

Record of the Week

Church Happenings

BRATTLEBORO, Vt.—The Congregational, Baptist and Methodist churches have joined in securing the services of Rev. E. E. Davidson of Massachusetts for a series of evangelistic meetings to be held during the last days of the year and through the Week of Prayer.

BROOKS, ME.—Union dedicated a house of worship Sept. 13, free of debt. Rev. G. S. Mills preached, Secretary Harbutt prayed and letters were read from former pastors. The present minister is Rev. F. W. Barker.

CORTLAND, N. Y.—The edifice, renovated and refurnished at an expense of about \$3,500, was rededicated Sept. 15 with sermon by Dr. N. M. Waters.

DANVERS, MASS.—Maple St., after adopting free seats, raised more money in a year by the pledge system for current expenses than ever before in the same time. The church has assumed the support of Rev. Frank A. Lombard, who is teaching in the Doshisha, Japan. The edifice has been painted and two large rooms have been fitted for a pastor's study, beside other extensive repairs. Rev. C. J. Hawkins, who has spent two months in the British Isles, was given a reception upon his return and presented with a large purse of money.

FALL RIVER, MASS.—The corner stone of the \$80,000 Y. M. C. A. building was laid on Sept. 21, with an impressive program including a happy address by President Faunce of Brown. A \$17,000 gymnasium recently completed stands by the ample foundations of its companion building.

FURNESVILLE, IND.—Franklin Church dedicated, Aug. 25, its repaired and renovated house of

worship free of debt. Rev. F. W. Keagy of Porter, the mother church, has charge here also. HAMMOND, LA.—The edifice was struck by lightning Sept. 13 and in about 30 minutes was burned to the ground. The pastor and others of the church were absent, and came home to find only smoking ruins. The church has decided to rebuild, if possible, inside of 60 days.

NEWPORT, N. H.—The parsonage and exterior of church and chapel have been newly painted, and a fine bronze tablet, the work of the Shreve, Crump & Low Co. of Boston, will soon be placed in the church in memory of Dexter Richards and his wife. The pastor, Rev. Jas. Alexander, has received a check for \$300 from Geo. S. Edgell of New York, whose summer home is here.

RUTLAND, N. Y., gave to the world Miss Hopkins, the noted Mount Holyoke teacher, and others of worth. A brother, Charles Hopkins, Esq., of Brooklyn is working for a \$10,000 endowment. Rev. H. W. Robinson, a descendant of John Robinson, has just undertaken the pastorate.

Personals

DENT, THOS. J., Aberdeen, S. D., recently lost his oldest son by drowning at Seattle, Wn.

DOUGHERTY, MISS MINNIE A., Holyoke, Mass., has been appointed parish visitor of the Fourth Ch., Hartford, Ct. She is a graduate of the Bible Normal School at Springfield and has spent some time in post-graduate work at Clark University, Worcester. The former visitor, Miss Winifred Eddy, resigned to enter evangelistic work.

HARTIG, MISS LYDIA, has returned from her vacation and will work at Hinesburgh, Vt., until the coming of Rev. Chauncey C. Adams, the recently chosen pastor.

JONES, GEO. M., a graduate of Dartmouth College and Bangor Sem., who has been at work for 6 mos. at N. Troy, Vt., will spend next year studying at Harvard University.

JONES, MORGAN P., recently of Kent, now living at Marietta, O., supplied during the summer the Lawrence, Little Muskingum, Marietta Second and Stanleyville churches.

LANSING, ROBERT C., Albany, Vt., will remove to Hartland for the winter.

MCCANN, HERBERT L., Gray, Me., now in Europe, preached in the Congregational church at Stratford-on-Avon on a Sunday in August.

OSGOOD, GEORGE W., Lynn, Mass., has taken temporary charge of the Congregational church at Milltown, N. B.

PARK, WM. E., Gloversville, N. Y., has returned from Europe where he made a tour of the lake country in England, and enjoyed a yachting trip among the fjords of Norway. During his absence the parsonage was partially refitted.

RAND, FRANK E., will close, at the end of the year, his service as missionary for Oxford and Union Conferences, Me. At Shelburn and Gilead he aided the churches to secure a pastor and through

his encouragement churches are being built in the Magalloway region.

SNOW, EVERARD W., Hartford Seminary, entered upon his labors as assistant pastor of Walnut St. Ch., Roxbury, Mass., Sept. 1.

WOOD, ABEL S., closed his work at Maine, N. Y., Sept. 15, after a pastorate of ten years. He is to retire from the ministry and will remove to Keuka Lake, where he has recently built a cottage.

Calls

BACON, LEONARD W., Norwich, Ct., to Freetown Ch., Assonet, Mass. Accepts.

BEVIER, EDWIN D., Ithaca and Neptune, Wis., to Mt. Zion and associated points. Accepts.

BLACKWELL, WM., Sleepy Eye, Minn., to Madison. Accepts.

BRADSTREET, ALBERT E., Lemon Grove and Spring Valley, Cal., to Newport, Ore. Accepts.

CHAMBERS, ALEX., does not accept call to Castana, Io.

CHANDLER, WATSON H., Clintonville, Wis., to Hennepin, Ill. Accepts.

CRANE, EDWARD P., Pelican Rapids, Minn., to Monticello. Accepts.

CRESSMAN, EDMUND, to Steele City, Neb., where he has been living. Accepts.

EVANS, HOWELL M., Whiting, Ind., to Bevier and New Cambria, Mo. Accepts.

FEHLANDT, AUGUST F., Creston, Ill., to Lone Rock and Bear Valley, Wis.

FRANCIS, EVERETT D., Ludlow Center, Mass., to Monroe, Ct.

GARDNER, EDWARD V., Grand Island, Neb., to So. Broadway Ch., Denver, Col. Accepts, and is at work.

GARDNER, WILLIAM, (Presb.), Wells, Minn., to Windsor and Leeds, Wis. Accepts.

HALBERT, CHAS. T., to remain a third year at Hartwick, Io.

HARDING, WM. F., Fremont, Mich., to Alva, Okl. Accepts.

HARPER, RICHARD H., Fruita, Col., to the Indian Mission, Darlington, Okl., under the auspices of the A. M. A.

HARRISON, CHAS. S., York, Neb., to continue at Clay Center, where he has been supplying.

JOHNSON, LOUIS H., student of Minn. Univ., continues for another year the care of the churches at Stillwater, S. Stillwater and Oak Park, Minn.

JOHNSTON, WM. G., Oto, Io., to Milford. Accepts.

KOKYER, JORDAN M., N. Aurora, Ill., to Cowies, Neb.

LACEY, ALBERT T., Ellis, Kan., to Spring Green, Wis., and yoked fields. Accepts.

OXLEY, CHAS. G., Woden, Io., to La Moille. Accepts.

PETERS, RICHARD, E. Providence, R. I., accepts call to Plymouth Ch., Binghamton, N. Y.

RALPH, PHILIP H., Yale Sem., to Antigo, Wis. Accepts.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

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Record of the Week

REEVE, JOHN C., Jennings, Okl., to Pawnee. Accepts.
 RHYE, THOS. D., Bevier, Mo., to Meadville. Accepts.
 RICE, CHAS. W., Pinckney, Mich., to Grand Blanc and Belford. Accepts.
 RIGGS, EZRA J., Fitchburg, Mass., to Kensington, N. H.
 SCOTT, GEO., Cortland and Pickrell, Neb., to serve a third year at Cortland. Accepts, resigning the work at Pickrell.
 SHARPE, PAUL A. (U. B.), Beatrice, Neb., to Parkvale and Cherry Hill Chs., Omaha, Neb.
 SMITH, HAY W. (Presb.), to Parkville Ch., Brooklyn, N. Y. Accepts.
 TAYLOR, SAM'L, Hartford, Mich., to Mulliken. Accepts.
 THACKER, JAS., to Cooks and Isabella, Mich., where he has been supplying.
 THISTLETON, ALFRED E., Yale Sem., to Roxbury, Ct. Accepts.
 TRUSLOW, ARTHUR, Hingham, Mass., to the Secretaryship of the Central Branch Y. M. C. A., Baltimore, Md. Accepts.
 VAN AUKEN, CARL H., Chicago, to Fox Lake, Ill.
 WALKER, JOHN J., Yarmouth, Mass., to Westboro.

Ordinations and Installations

BOWDISH, ALVIN C., o. Sibley, Io., Sept. 10. Sermon, Pres. H. K. Warren; other parts, Rev. Messrs. G. H. Croker, H. M. Pinkerton, W. L. Bray, Frank G. Beardsley, J. B. Chase, Laurance G. Kent.
 DARLING, MISS MARION, o. Detroit, Minn., Sept. 10. Sermon, Rev. C. B. Fellows; other parts, Rev. Messrs. J. W. Todd, D. E. Wilson, S. E. Fish, W. H. Owen, F. N. Smith.
 DAVIS, CHAS. H., Hartford Sem., o. Somersville, Ct., Sept. 18. Sermon, Dr. C. S. Beardslee; other parts, Rev. Messrs. A. B. Bassett, E. A. Burnham, A. H. Post, W. H. Teel and D. E. Jones.
 HAWLEY, HENRY K., o. Sloan, Io., Sept. 17. Sermon, Rev. B. G. Mattson; other parts, Rev. Messrs. J. E. McNamara, W. G. Johnston and Dr. N. F. White.
 KOENIG, DAVID, o. Endicott, Wn., Sept. 3. Sermon, Dr. M. E. Eversz; other parts, Rev. Messrs. C. J. Schwabenland and J. Koch.
 WALTON, GILBERT, o. general missionary A. M. A. and also S. S. & Pub. Society, for Kentucky and Tennessee, Robbins, Tenn., Sept. 20. Sermon, Rev. T. S. McCallie; other parts, Rev. Messrs. H. E. Partridge, G. H. Post, Geo. Lusty and C. W. Greene.

Resignations

CHANDLER, WATSON H., Clintonville, Wis.
 DREW, CHAS. E., Salem, Io., to go to Okl.
 FARNWORTH, ARTHUR, Amenia, N. D.
 FENN, CHAS. H., Church of the Stranger, New York, N. Y.
 HARDING, HENRY F., E. Machias, Me., after a pastorate of 16 years.
 HOGAN, HARDING R., Steuben, Wis., for a year of study and work at Berea College.
 LEMON, GUY H., Mattawan, Mich., to enter Oberlin Sem.
 MORSE, MORRIS W., Crete, Neb.
 NEILAN, J. D., Willow Springs, Mo., to enter Chicago Sem.
 POVEY, JESSE, Plymouth Ch., Detroit, Mich.
 RICH, ULYSSES G., Dickinson, N. D., after four years' pastorate.
 STUBBINS, THOS. A., Angola and E. Evans, N. Y.
 WILLIAMS, THISTLE A., Parkvale and Cherry Hill Chs., Omaha, Neb., to continue his seminary course.

Licentiate

WURST, ALBERT E., 18 Sept., by Suffolk South Assn., Mass.

Churches Organized

CABLE, Wis., 11 Sept., 8 members. Rev. J. Gibson, Mod. Sermon, Prin. M. J. Fenenga.
 CLEMAN, NEB., 11 Sept., 12 members.
 COUNCIL, IDA., 12 Sept. Pastor, Rev. Guy Foster. Council is the present terminus of the railway line, and the point from which a branch line is to be laid to the Seven Devils Mining District.
 CRAIG, COL., outstation.
 DISCO, MICH., has voted to disband and unite with the church at Utica.
 ELK RIVER, COL.
 FOX LAKE, ILL.
 HAYDEN, COL., outstation.
 MARTIN, Wis., People's Church, 12 Sept., 12 members.
 MUMPER, NEB., 12 Sept., 8 members.
 RYAN, I. T.
 YAMPA, OKL.

Stated Supplies

HORLESS, PARKER, Bureau, Ill., will preach at Leepertown Sunday afternoons.
 NOYCK, J. C., Irvington, Neb., at Cleman for two months, with a view to permanency.

Continued on page 472.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

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For Dark Vestries, Chapels and Class Rooms.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
 Rev. W. C. STITT, Secretary.
 W. C. STUBBS, Treasurer.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES in the United States will hold its Eleventh Triennial Session in the State Street Congregational Church, Rev. J. L. Jenkins, D. D., pastor, in Portland, Me., October 12th to 18th, 1901.

Each state or local organization may provide its own way for filling vacancies in its delegation. Upon arrival in Portland, delegates should report at once at the desk of the Registrar, Rev. Joel S. Ives, for enrollment, when they will be referred to the Committee on Entertainment for assignment.

Arrangements have been made with the Passenger Traffic Association for the purchase of tickets upon the plan of one and one-third fare. Each person must pay a full first class fare to Portland, Me., and obtain a certificate from the agent where the ticket is purchased to the point where the Council is held. This certificate must be countersigned by the Registrar at Portland, and visced by the special agent of the Railroad Association. This will entitle the bearer to a return ticket at one-third the regular fare. Application for tickets and certificates should be made at least thirty minutes before the departure of the train, as time must be allowed for preparation of certificate. Only certificates of standard form will be accepted.

Delegates from New England—and those only—who plan to attend the meetings of the American Board at Hartford, Ct., October 8th to 11th, can find the stop-over privilege offered in the announcement in the *Missionary Herald* and the Hartford Souvenir Book.

If through tickets cannot be procured at the starting point, parties will purchase at the nearest point where such through tickets can be obtained, and there purchase tickets to Portland, requesting a certificate from the agent at the point where each purchase is made, unless the distance is short, in which case, buy local tickets to such station and then obtain certificates.

The Committee on Entertainment will make the fullest provisions possible for the comfort of the delegates during the time of the Council. All correspondence regarding entertainment should be addressed to the Chairman of the Entertainment Committee, E. T. Garland, Y. M. C. Association Building, Portland, Me.

ARTHUR H. WELLMAN, Chairman.
 ASHER ANDERSON, Secretary.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS.



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HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR BABIES' A BOOK FOR MOTHERS. — Borden's Condensed Milk — New York.

FEAST FURNITURE



Dining-room furniture is capable of very suggestive treatment, and from its possibility of embodying suggestion in its decoration it is peculiarly appropriate for the "Art Nouveau" school of design.

Here is a Sideboard so treated. The corners are posted, the posts being conventionalized vines bearing bunches of grapes, the branches reaching out to frame the mirror. The feet are treated as roots of the vine. The handling of the base with a single "all-over" pattern allows the extension of the same idea here.

There is a 44-inch shelf framed along the lower edge of the 50-inch mirror. Beside the usual equipment, we have introduced the modern 9-rack bottle drawer, with the 50 inch linen drawer and extra large plate closet and cellarette.

PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,
48 CANAL ST., BOSTON.

Record of the Week

(Continued from page 471.)

American Board Personals

SAILED FROM BOSTON, SEPT. 18

GORDON, ANNIE E., going for the first time to Marash, Turkey.
 HALSEY, CATHERINE P., Evanston, Ill., to the kindergarten work in Smyrna, Western Turkey.
 LOUGHRIDGE, STELLA N., Lincoln, Neb., a new missionary to Cesarea, Western Turkey.
 MCCALLUM, F. W., and family, returning to Marash, Turkey.
 UNDERWOOD, DR. H. L., and wife, to begin their work at Bitlis, Eastern Turkey.
 WELPTON, CORA MAY, going for the first time to Marash, Turkey.

Risibles

IN THE SUNDAY SCHOOL CLASS

"Tommy, who was Joan of Arc?" asked the teacher. "Noah's wife," said Tommy, who is considered great at guessing.

SHE DIDN'T SPOIL HIS STORIES

"The Bible tells of one thoroughly congenial couple, anyway."

"Who were they?"

"Ananias and Sapphira."

DO PATENT MEDICINES COME UNDER THIS HEAD

"What is the meaning of false doctrine?"

Schoolboy: "Please, sir, it's when the doctor gives the wrong stuff to the people who are sick."

HANDICAPPED AT THE START

"There, now, Clara, how would you like to be those people who can't get home from Paris because their funds gave out?"

"Well, dear me, Clarence, they are better off than we, whose funds gave out before we got started."

JEREMIAH'S COMFORTER

A commercial traveler, a good-hearted sort of fellow, being in a certain hotel, was surprised to find a Bible on his dressing-table. He was not in the habit of reading his Bible, but he opened this one at the book of Jeremiah, which he read. At the end he wrote in pencil, "Cheer up, Jeremiah."

COMPRESSED DOCTRINE

"Dominie," said a long-suffering elder one day, "I wish you would preach shorter sermons." "Shorter sermons?" was the reply; "why, I am commanded to give the people the sincere milk of the word." "That's all right," said the elder, "but these are the days of condensed milk."

MERELY A SURFACE INTEREST

She (irritably, to husband, who is watching pretty girl bathing): "Is she so beautiful, that you stare at her so much?"

He (diplomatically): "Not at all, darling. I only wanted to find out if the paint on her face was waterproof."

She (appeased): "O! do let me look, dear."

NOT SO PIOUS AT IT SOUNDS

The attitude of the Bear excited the distrust of the other Powers.

"What are you doing?" they asked, sharply.

"Preying!" replied the Bear.

"And what are you praying for?"

"Reign!" said the witty, albeit somewhat devious, Bear.

WHERE THE FASHION ORIGINATED

Some ladies made their appearance at a papal reception, to the grave displeasure of the pope, in ballroom dress. A well-known cardinal was instructed to apprise these offenders of their breach of etiquette. The cardinal thus fulfilled his somewhat delicate mission: "The pope," he said, "is old-fashioned, and does not like décolleté dresses; but I am quite accustomed to them, for I have been so much among savages when a missionary that I do not mind them."

California

(Continued from page 468.)

seminary, makes these lectures possible. While Dr. Gregory will be the first to speak on the Earl foundation, the first of the annual courses of lectures will be given in January, 1902, by President Barrows of Oberlin.

OUR FIRST CHURCHES

In the First of San Francisco Dr. Kincaid of Honolulu has held large and growing audiences through the vacation, and appreciates the splendid work done by Dr. Adams in recovering the church to health and power. Dr. Adams has returned and reports hospitable treatment and a delightful vacation at Honolulu.

Rev. C. R. Brown and the First Church of Oakland are planning generously for the General Association, Oct. 1-4. Mr. Brown has just organized a catechetical class, to meet every Sunday for three months, composed of all young people under twenty who have united with the church since Jan. 1, 1900. Of the seventy-seven such young members, more than fifty attended the first meeting of the class. Without using a printed catechism, the pastor instructs them in the great truths and methods of Christian living. It is his plan to form such a class every year. He believes that more can be accomplished in this way after the church is entered than before.

C. S. N.

President Barrows of Oberlin College, in his address on the issue of the hour, made before the President died however, voiced what is the conviction of the people, namely, that "it is foolish and culpable for the American people to permit, almost compel, the chief magistrate of the republic to appear before an unsifted crowd. . . . It is one thing to allow great freedom of access to our President in his own home in Washington or in private houses throughout the country, and another to tear down all barriers and practically invite every anarchist, and every other child of hell, to come and shoot him. I regard this as the plainest and most obvious lesson of the present hour." So do we.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 30-10.30 A.M. Speaker, Dr. F. E. Enrich; subject, Some Observations and Experiences Respecting Church Work While Abroad This Summer.

PROVIDENCE, R. I., MINISTERS' MEETING, Sept. 30, Subject, The Old-time Parson; speaker, Rev. L. S. Woodworth.

KANSAS CITY, MO., MINISTERS' MEETING, Y. M. C. A. parlors, Sept. 30. Subject, Book Review: Starbuck's Psychology of Religion; speaker, Dr. Henry Hopkins.

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

YALE BI-CENTENNIAL, New Haven, Oct. 20-23.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIAN, Mohonk Lake, N. Y., Oct. 16-18.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

CONNECTICUT CHRISTIAN CONVENTION, Danbury, Oct. 25-27.

GENERAL CONFERENCE ABOUT BOYS, Boston, Oct. 29, 30.

NATIONAL PRISON ASSOCIATION, Kansas City, Mo., Nov. 9-11.

FALL STATE MEETINGS

California,	Oct. 1
Colorado,	Oct. 1
Idaho,	Oct. 2-4
Wisconsin,	Oct. 1
Southern California,	Oct. 8
Texas,	Oct. 8
Washington,	Oct. 8
Nebraska,	Oct. 21
Utah,	Oct. 21
Georgia,	Nov. 15
Alabama,	Nov. 13
Connecticut Conf.,	Nov. 19

STATE C. E. CONVENTIONS

Illinois,	Oct. 3
New Hampshire,	Oct. 8
Vermont,	Oct. 8
Massachusetts,	Oct. 15

STATE S. S. CONVENTIONS

Massachusetts,	Oct. 1
Rhode Island,	Oct. 8
Maine,	Oct. 22-24
New Hampshire,	Nov. 5-8
Vermont,	Nov. 6-8

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It repairs broken nerve force, clears the brain and strengthens the stomach.

If you want a good food for your infant try Mellin's Food. It requires no cooking and is easily and quickly prepared. Write for a free sample.

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WE have never before shown such an exquisite line of new, exclusive styles in suits and cloaks, although our prices are lower than ever. Our garments are made to order to fit you and to please your individual taste from the style and material you choose. If what you get does not please you, send it back. We will refund your money. Our business is to satisfy you.

Here are a few of the things shown in our Catalogue:

New Cloth Gowns, in attractive styles and materials, \$8 up.

Silk-Lined Suits, lined throughout with fine taffeta silk, \$15 up.

Suits of Velvet, Velvet Cords, and Wide Wale Corduroy, either plain or trimmed, \$17 up.

Separate Cloth Skirts, \$4 up.

Rainy-Day Suits and Skirts, either plaid back or plain materials. Suits, \$8 up. Skirts, \$5 up.

Long Outer Jackets, this season's novelty, \$10 up.

Stylish Short Jackets, \$7 up.

We Pay Express Charges Everywhere.

Catalogue and Samples will be sent free upon request. Be sure to state whether you wish samples for suits or cloaks, so that we can send you a full line of exactly what you desire.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, - New York.



A Summons to the Churches

BOSTON, MASS., SEPT. 9, 1901.

To the Pastors and Members of the Congregational Churches of Massachusetts:

Dear Friends:—The National Congregational Council of 1898 recommended that the missionary work of the churches be organized by the appointment of: (1) A national committee of fifteen. (2) A co-operating committee in every state. (3) A committee in every conference to co-operate with that of the state. (4) A local committee in every church to co-operate with that of the conference.

In accordance with this recommendation our state association at its last meeting appointed the undersigned as its committee.

The National Council proposed as an ideal the intelligent participation of every Congregational church in the missionary work of the denomination, and to this end an annual gift from every member to each one of our six national societies.

The committee finds the situation presented today by the treasuries of our great benevolent societies far graver than that which confronted the National Council of 1898. The country then had just passed through a season of financial depression when it was natural to expect a marked decline in missionary contributions. The past two years, however, have witnessed such prosperity as has never before been known in the United States. Coincident with this increase of power to give has gone

The Present Condition a marvelous expansion of missionary opportunity. Open doors in the home fields of Cuba and Porto Rico as well as in every foreign mission invite us to enter and take possession in the name of our Lord. Meantime numbers of our best young men and women stand pledged to go wherever they are wanted. But, notwithstanding this rare conjunction of ability and opportunity, our benevolences show a decided falling off. Furthermore, the finance committees of many of our churches find it increasingly difficult to meet their running expenses. The situation is serious.

All this is accompanied by steadily augmented expenditure on the part of the American people for the luxuries of life. Many church members give more money for passing amusements than for the maintenance of religious worship and the extension of the kingdom of God. The inevitable result of this can mean nothing but dishonor to our churches and to the cause of Christ.

Doubtless there are several causes for this condition. One of them must be sought in the haphazard manner in which both home support and benevolent contributions are being cared for in many of our churches. A simple arithmetical calculation will show that with the faithful participation of every member and adherent in systematic giving our churches and missionary societies would now be rejoicing in overflowing treasuries and in a mighty forward movement for Christ the world over. A more fundamental cause, however, for these decreased benevolences lies in the steadily growing power of materialism in the daily life of our people. The one great need of every Congregational church in Massachusetts is a revival of the spirit of Christian giving—the sacredest baptism of the Holy Spirit which disciples of Jesus can

Sine Qua Non know. The first suggestion of the committee to the churches of our state, therefore, is earnest prayer for the rebirth of this spirit of giving in the hearts of all our church members, poor as well as rich. But since prayer without works is dead, the committee suggests, second, that the churches connected with conferences which have appointed no committee on missionary work, or with conferences whose committees are doing nothing, instruct their delegates to see that a live committee is chosen at the ensuing fall meeting. The national committee recommends that one member be appointed to represent every group of four or five churches throughout the conference. These conference committees have a wide field of usefulness. They may:

1. Study what is being attempted in other conferences, for certain of our conference committees have been doing splendid work.
2. Talk over the best plans.
3. Hold meetings with the local committees of the churches in order to secure the adoption by each church of some plan for getting an annual contribution from every member and adherent to each of the six Congregational benevolent societies.

4. Hold district missionary rallies of several neighboring churches.

5. Prepare careful reports of the progress made by each church, to be presented annually to the conference, the reports being based, not on Year-Book statistics, which include outside gifts, but upon the actual cash contributions of each church to the treasuries of our six societies. These figures may be obtained from the treasurers on application. For home missions, the treasurer of the state as well as national Home Missionary Society should be consulted.

Third, the committee suggests that every church appoint a local committee on missionary work. Inasmuch as several states, under a committee in the leadership of their state committees, have been gathering experience, it seems wise to present for consideration certain methods in the working of these local committees which have been tried and found helpful.

1. COMPOSITION

Let the committee include in its membership some sagacious, consecrated business men, the pastor being added *ex officio*.

2. THE WORK OF THE LOCAL COMMITTEE

(a) Educational.

The committee may aim:

1. To secure the introduction of *Congregational Work* into every home, and the wider reading of the publications of the several societies.
2. To distribute the free literature issued from time to time by our missionary boards.
3. To have some educational work concerning our six societies done in the Sabbath school. For this purpose the thirteenth Sunday of every quarter might be utilized. Also to keep in sympathetic touch with missionary study as carried on in the different departments of the church.
4. To maintain a monthly service for missionary prayer and intelligence, and to organize mission study classes.
5. To establish a missionary library in the church and get the books read by the people.
6. To secure occasional addresses by the pastor

Continued on page 474.

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3.50

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Constantly Coming Out.

3 new specials this week—
unequaled for quality,
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And We Stand Back of Them.

Examine this week the new IMPORTED ENAMEL CALF, with dull kid top, wide extension edge. The handsome Box Calf Laced, with low custom heel and extreme extension edge, heavy welted soles—constructed on lines that have made Sorosis famous the world over.

Also the Imported Patent Calf Lace and Button, with 1/4 inch Cuban heel, making one of the most dressy shoes in the market. All three of these new shoes are of interest.

Price Always 3.50 Per Pair.

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invite you to attend their Millinery Opening, on Tuesday, Wednesday and Thursday, October 1, 2 and 3.

Models will be shown from Mme. Caroline Reboux, Mme. Virot, Esther Meyer, Camille Roger, Alphonsine, Mme. Tore, Mme. Carlier, Louise Pujol, Mme. Berthe, Maison Lewis, and from their own workrooms.

The head of the Millinery Department has just returned from Paris.

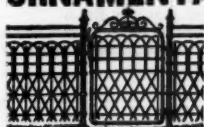
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25 designs, all steel. Handsome, durable. Cheaper than a wood fence. Special inducements to church and cemeteries. Catalogue free. **KOKOMO FENCE MACHINE CO.,** 431 North St., Kokomo, Indiana.

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The soft fleecy surface of Wright's Health Underwear is produced by a new, scientific process. It meets hygienic requirements better than any other fabric in any other undergarment, no matter what the price. It is soft to the skin—a real fleece of comfort. Wright's Health Underwear, by being reasonably priced, has brought healthful dressing within the means of all. Ask to see it when selecting underwear. Send for catalogue.

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Special rooms and all facilities connected with the establishment.

A Summons to the Churches

(Continued from page 473.)

or by some live representative of the work of the six societies for the purposes of education and not in order to stimulate temporary gifts of enthusiasm.

For further suggestions, apply for free booklet, "The Missionary Department of the Church," to be obtained of L. D. Wishard, 287 Fourth Avenue, New York city.

(b) Financial.

Many plans are being successfully pursued and each local committee must adapt its methods to the conditions which face it. Judging from wide experience the ideal procedure seems to be that of a personal tactful visitation of

As to the Canvass every member and adherent year by year to secure a pledge towards the support of each of the six societies, payable in weekly, monthly or quarterly installments or in one sum, envelopes being furnished accordingly. Parents are urged not to pledge for the whole family, each member of the household being granted the privilege for himself. Some churches employ one person to take charge of the entire canvass, while others divide their constituency into groups of about twenty, and appoint one canvasser for each group. If any persons prefer not to distribute their gifts to the various societies but to make one undesignated contribution, it is customary with some churches to divide such amounts according to a scale determined in annual meeting.

(c) Cultural.

Certain churches are beginning to realize that those who unite with them should learn from the first to assume their share of responsibility both for church maintenance and for benevolence. The covenant therefore is framed to require

Train New a distinct pledge to be faithful in this Members sphere of Christian activity, and when the candidate appears before the examining committee he is presented with the opportunity to start aright as a contributor to the church and to the six missionary treasuries.

In presenting these suggestions we have felt it our duty to gather from many sources that which wide study and practical experience have tested and proved worthy of consideration. We therefore commend them to the churches and earnestly hope for their general adoption. We are aware that any systematic attempt to revive the spirit of giving in the hearts of all our people proposes hard work, but we believe both that the emergency demands unremitting toil on the part of those who love our missionary enterprises and that the results of faithfulness in such endeavor will redound to the increased power and influence of our denomination, to the extension of the kingdom of Christ in the world and to the glory of God. The foregoing is therefore submitted to the prayerful consideration of the churches whose servants we are.

George A. Tewksbury, Chairman, George P. Eastman, Secretary, Amos Andrews, Raymond Calkins, Calvin M. Clark, Arthur J. Covell, Bennett T. Gale, J. Howard Gaylord, Burton S. Gilman, Henry S. Huntington, D. Melancthon James, Samuel Lane Loomis, Robert A. MacFadden, Arthur B. Patten, David C. Reid, Edward A. Robinson, Doremus Scudder, Frank R. Shipman, Ezra N. Smith, Isalah W. Sneath, Frederic E. Sturgis, T. Clayton Welles, Robert G. Woodbridge, Herbert P. Woodin, Robert M. Woods, Committee on Missionary Work of the General Association of the Congregational Churches of Massachusetts.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MRS. C. A. G. THURSTON

At the Seimerville Hospital, Sept. 14, after an illness of three weeks of typhoid fever, Mrs. Anna (Moore) Thurston, wife of Rev. Charles A. G. Thurston, superintendent of the Ministerial Department of the Evangelistic Association of New England. Mrs. Thurston was a graduate of Abbot Academy, Andover, Mass., of the class of 1870. Mr. and Mrs. Thurston were for eighteen years residents of Laconia, N. H., where Mr. Thurston was pastor of the Congregational church. The funeral was held in Fall River, Mass., Tuesday, Sept. 17, and the service was conducted by Rev. Fred. Hovey Allen of Rockland, Mass.

MRS. SARAH B. C. GREELEY

The body of Mrs. Sarah B. C. Greeley, whose death was noticed last week, was laid out Tuesday in the cemetery at Pittsfield, N. H., by the side of her husband and mother.

Mrs. Greeley was the daughter of Rev. Jonathan Curtis and the widow of Rev. S. S. N. Greeley. It has been said of her: "She loved to serve. Almost completely she filled out that definition of greatness which the Master gave to his disciples. Though she counted among her intimate friends many of the cultured and prominent people of her day, both East and West, she was the glad companion and helper of the unknown and the humble. . . . Hundreds owe some of their richest inspirations to the sympathetic touch of her heart and the stimulus of her bright mind."

Autumn Weddings

Intending purchasers will find in the various departments attractive novelties in this line adapted to bridal gifts, viz:

Cut Glass Pieces

Fine Lamps, from the low cost to the fine ones.

Single Dozens of China Plates, from \$5 up to the costly specimens.

China Chocolat Sets

Umbrella Holders

Guest-Room Water Sets

Flower Vases

Jardinieres (with pedestals or without)

China Tea Sets

Dinner Sets. In this department will be seen an extensive variety, from the low cost, everyday set to the high class porcelain services of the most valuable kinds. Many of our designs are imported as stock patterns and are always readily matched—an advantage appreciated by experienced housekeepers.

Art Pottery Rooms, third floor, have now an exhibit of rare designs of china and glass bric-a-brac, equal to any now on view in the best china shops in London, Berlin and Paris.

Odd Pitchers. We have gleaned from the best foreign and American potteries many quaint shapes and decorations, numbering over 600 kinds to choose from, some with mottoes from which the following are copied:

"The pleasure of doing good is the only one that never wears out."

"There's a saying old and musty, yet it's ever new: Never trouble trouble till trouble troubles you."

"Those who have money are troubled about it, those who have none are troubled without it."

"If you your lips would keep from slips, five things observe with care, of whom you speak, to whom you speak, and how and when and where."

"Nothing is troublesome that we do willingly."

Historical Plates, from Wedgwood. Several new subjects, viz: Yale College and the old fence, Birthplace of Whittier—at the back of the plate are his lines:

"I know not where His islands lift

Their fronded palms in air.

I only know I cannot drift

Beyond His love and care."

Parian Statuary—busts and statuettes, costing from \$3 up to \$50 each, among which are: Dickens, Shakespeare, Dr. Holmes, Mozart, Beethoven, Haydn, Wagner, Phillips, Robert Collyer, Governor Andrew, Charles Sumner, Daniel Webster, Grant, Lincoln, Victoria, Mendelssohn.

Never was our stock larger, more valuable and comprehensive than now.

Inspection invited.

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China, Glass and Lamps
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120 FRANKLIN, Cor. FEDERAL ST.

The Business Outlook

Shipments of merchandise continue on a large scale and the demand from jobbers is up to the expectations of even the most sanguine. Likewise retail trade has spurred considerably, due principally to the advent of fall weather. Another factor influencing retail business is the settlement of the steel strike, which restores at least 50,000 men to their work. The general impression seems to be that the death of President McKinley will be passed without any serious shock to general commercial business. Confidence in the new executive is high and his policy is expected to be practically a continuation of the previous one.

Of the leading staples, cotton alone has shown any irregularity. Wool, while the least active, is steady, and manufacturers apparently have plenty of orders, which necessitates their being in the market for wool with more or less constancy. Reports from the London auction sales are to the effect that wool prices average five per cent. higher than at the previous sale.

Locally a good jobbing demand is to be noted for cotton goods, and gingham are reported sold ahead. Fall River print mills have been obliged to run night and day to fill the orders for mourning goods. In the boot and shoe industry conditions are favorable and manufacturers are apparently determined to get full prices for shoes, and in this they are justified, owing to the strength of leather and hides. Lumber continues active.

Monetary rates are inclined to remain snug except to the most favored borrowers. While no absolute stringency is expected, rates are expected to rule pretty firm from now until after the first of the year. In the speculative markets conditions are practically unchanged. The big Wall Street interests support prices and the best opinion seems to be that in order for them to shift the burden they are carrying on to the shoulders of the public they must make a strong and active market for stocks. The feature of the week has been the reduction of one-half per cent. in the usual quarterly Amalgamated dividend. This action was not totally unexpected, but will undoubtedly have an unfavorable effect on the entire copper share list in Boston.

Intelligent Discipleship

A View Point for Youth

"Cincinnati, 1901," proved as beneficent as its noteworthy predecessors, and doubtless the fall state gatherings will carry forward its influence. They have already opened. What is the deepest meaning of these conventions to Christian youth? For what do the leaders of the hosts of young people of every denomination seek? Spirituality, with intelligence to make it practically useful.

The Intelligent Disciple cannot be developed apart from sources of instruction. Outside of the Bible and religious books they are largely in the

periodical literature of our time. And this includes the denominational press.

Will young people in Congregational homes note these words from Rev. E. T. Root, favorably known to Endeavorers in Rhode Island and elsewhere:

"Every trade today has its newspaper organ; every fad and sport its periodical. Every up-to-date man or woman has a specialty, and to make the most of it feels compelled to take the corresponding periodical. Now a Christian is one whose business in life is to seek first the kingdom of God. And who can follow it up with enthusiasm and success who does not read the weekly religious newspaper, whose every issue is a fresh chapter added to the Acts of the Apostles? Young Christian, at the start give yourself this aid to intelligent discipleship."

Add to the particular Congregational features of this journal the outlook upon the entire field of Christian thought, and the significance of a careful and regular reading of these columns will be seen.

But appreciation must come through knowledge. We will supply the knowledge for 25 cents. That is, we will send this paper to new names for that amount until Jan. 1, 1902.

Also, by special arrangement just completed with the *Christian Endeavor World*, we will receive new subscriptions to that paper and our own for \$2.25, and send both papers from date to Jan. 1, 1903.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

The Church Prayer Meeting

Topic, Sept. 29-Oct. 5. Light in Dark Places.
Ps. 91; Isa. 35; 1 Pet. 1: 16-21.

What are dark places? Why they are dark. How faith illumines them.

[See prayer meeting editorial.]



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Nurse. A thoroughly competent woman, who can furnish the best of references, would like a permanent engagement as nurse or companion to an invalid. Address "Nurse," Redding Center, Ct.

Wanted after Oct. 1, by a competent woman, a position to care for a household of refinement, or as companion. References exchanged. Address, Miss S. M. A. The Congregationalist office, Boston, Mass.

Furnished Rooms to Rent. Widow of Congregational minister has rooms \$1.50 to \$3.50 per week. Address or call for Mrs. A. L. Parsons, 57 Ridgeway Lane, Boston. (Directly back of State House.)

For Sale. A six-roomed frame house in Northwestern Alabama among mountain whites. Price small. Three acres. Healthy. Coal oil in neighborhood. Picture shown at Room 607, Congregational House, Boston.

To Let. In a quiet home four miles from Boston two or three pleasant, furnished rooms, with use of kitchen if desired. Good neighborhood, near electric. Terms moderate. Address, Miss B., care The Congregationalist.

For Sale Cheap. An almost new single stereopticon, with vapor light, and also 50 Passion Play pictures. Rev. W. J. Warner, Abingdon, Ill.

Wanted. Stenographer with literary experience, whose time is not fully occupied, wishes a weekly engagement. Has machine. Dictation at residence, if desired. References. Address H. H., 12 Wellington St., Boston.

Wanted, by a lady, board in Roxbury or Jamaica Plain, where house is owned by occupant, with grounds preferred, south room on bathroom floor, up one flight, price moderate, references exchanged. Address, 154 Metropolitan Ave., Rosindale, Mass.

A Retired Clergyman and his wife desire permanent board with private family in Boston, or in suburbs on trolley line. They require two large unfurnished rooms and bath, on second floor. Address Dr. H. S. Pomeroy, 259 Beacon St., Boston.

Wanted, a home in a Christian family, by a lady whose brain is overworked and needs rest from stenography. Would assist in care of children, sewing or house-keeping for small compensation. References if desired. Address A. L., office of The Congregationalist.



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be deep and long. PEARLINE lengthens life by removing the evils of the old way of washing: cramped bending to rub, long breathing fetid steam, weary standing on feet, over-exertion, exhaustion. Doctor Common Sense tells you this is bad. With PEARLINE you simply soak, boil and rinse. Quick, easy, sensible, healthful—proved by millions of users. 639

CLOSET AND ALTAR

This little volume was made because many readers of *The Congregationalist* insisted that the Closet and Altar Column should be put into a permanent form convenient for daily use. The book is appreciated by the general book trade. But its immediate success is first of all due to the demand from our subscribers who have enjoyed every week the column from which the book takes its name and which has furnished the material for its pages.

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Mother,	Current Literature (new), or New England Magazine may be substituted.	{ 3.00		
Boys	Frank Leslie's Pop. Monthly	- 1.00	\$3 Our Price	
and	The Cosmopolitan may be substituted.			
Girls)	The Designer,	- 1.00		
	The Household, or Good Housekeeping may be substituted.			

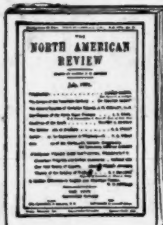
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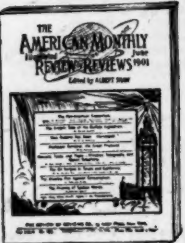
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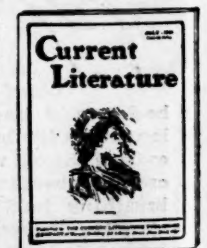
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